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BY

✓
CHRISTOPH ERNST LUTHARDT,

PROFESSOR OF THEOLOGY AT LEIPZIG.

TRANSLATED BY

CASPAR RENÉ GREGORY,

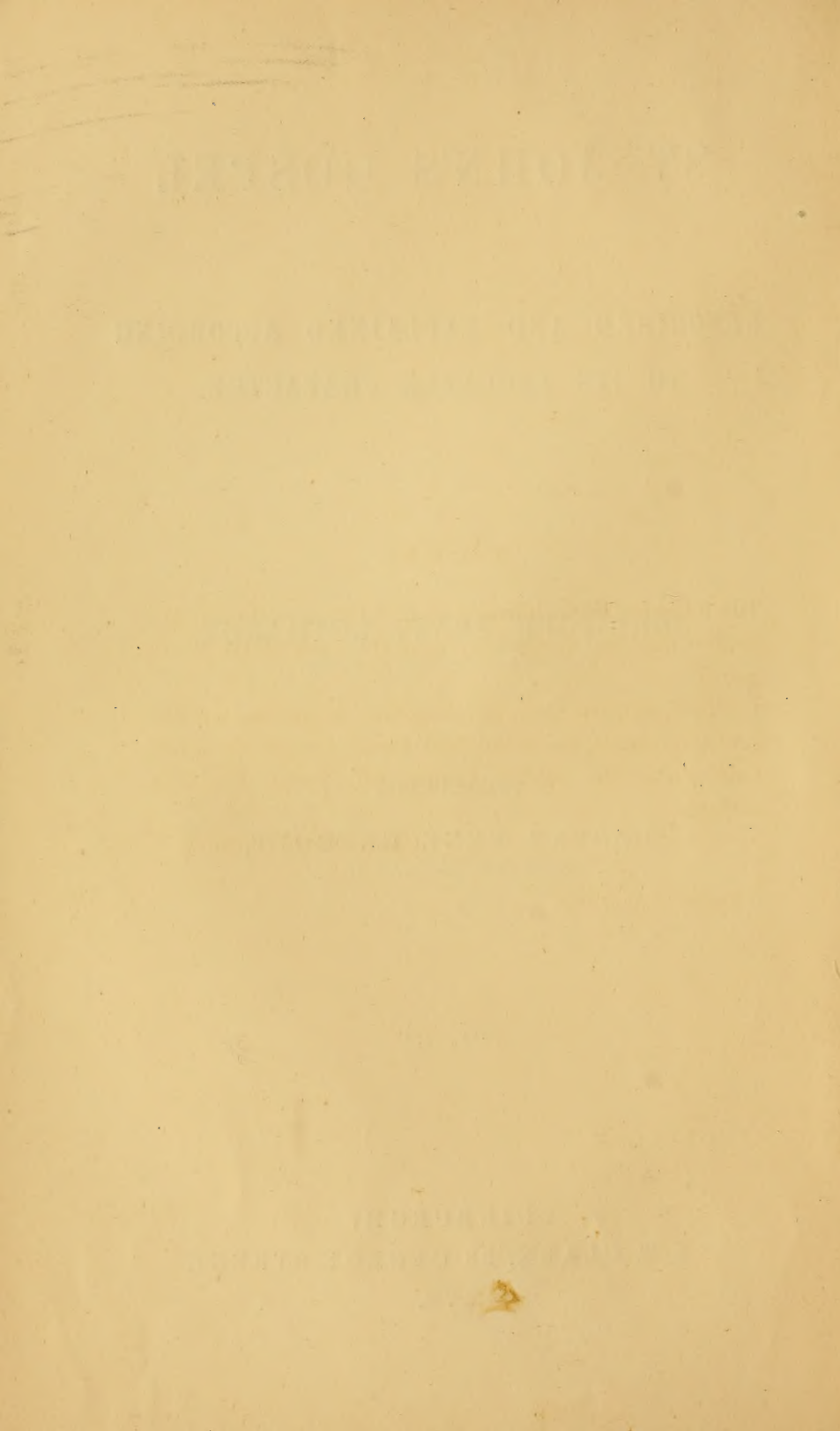
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VOL. III.

EDINBURGH:

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1878.



N O T E.

THE following list is intended to give but an outline of the books which bear particularly upon the study of the fourth gospel.

Of old commentators, the allegorical Augustine, the elegant Chrysostom, the sturdy and fervid Luther, the exact Calvin, and the erudite Lampe, will suffice for most students.

CASPAR RENÉ GREGORY.

LEIPZIG, 3 April 1878.

BOOKS UPON THE FOURTH GOSPEL.

A.D.

230. ORIGEN: In evangelium Ioannis commentarii. *Opera*, ed. Huet. Cologne 1685, vol. ii. pp. 1-422; ed. De la Rue, Paris 1759, vol. iv. pp. v.-x. and 1-456.
Perhaps the handiest edition is that by Lommatzsch, Berlin, part i. 1831, part ii. 1832; the first two volumes of his edition of Origen's works.
- 390-395. CHRYSOSTOM: Commentarius in sanctum Ioannem Apostolum et Evangelistam. Homiliæ lxxxviii. (seu lxxxvii.). *Opera*, ed. Montfaucon, Paris. 2. Paris 1836, 1837, vol. viii. pp. 1-603.
Held about 390-395 A.D.
410. NONNUS: Μεταβολὴ τοῦ κατὰ Ἰωάννην ἁγίου εὐαγγελίου. Translatio vel paraphrasis s. evangelii secundum Ioannem, carmine heroico graeco conscripta. Printed by Aldus Manutius at Rome 1508, by Henry Stephens in Greek and Latin at Paris 1578, by Raphelengius, with Nansius' notes, at Leyden 1589. Edited by Passow, Leipzig 1834.
412. AUGUSTINE: In Johannis evangelium tractatus cxxiv. *Opera*, Benedictine ed. Antwerp 1700, vol. iii. part ii. coll. 207-602. Written about 412 A.D.
English translation, 2 vols., T. & T. Clark, Edinburgh, 1873, 1874.
412. CYRIL OF ALEXANDRIA: Expositio sive commentarius in Joannis evangelium. *Opera*, ed. Aubert, fol. Paris 1638, vol. iv. ff. (x.) pp. 1123+. Commentariorum in Joannis evangelium libri x. cum fragmentis libr. vii. et viii.
In D. Joannis Evangelium. Edidit post Aubertium P. E. Pusey.
3 vols. 8°, Oxford 1873.
1077. THEOPHYLACT OF BULGARIA: In evangelium Joannis enarratio. *Opera*, Venice 1754, fol. vol. i. pp. 499-774+.

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1116. EUTHYMIUS ZIGABENUS: *Interpretatio evangelii Johannis. Commentarius in quatuor evangelia graece et latine edidit C. F. Matthaei, Leipzig 1792, 8°, vol. iii. pp. 669+.*
1236. ALBERTUS MAGNUS: *In evangelium secundum Joannem luculenta expositio. Ad instantiam Alexandri IV. pro extirpandis haeresibus tunc vigentibus Romae lecta. Opera*, ed. Lyons 1651, fol. vol. xi. ff. (viii.), pp. 340+.
1255. THOMAS AQUINAS: *In evangelium beati Joannis evangelistae aurea expositio*, Paris 1520, fol. ff. (12), 147.
See also, *Opera*, Venice 1775, vol. iii. pp. 350-805.
Also, *Super Joannis evangelium catena. Opera*, Venice 1775, vol. v. pp. 327-592.
1521. FABRUS, Jacobus (Le Fevre): *Commentaria in quatuor evangelia*, Meaux 1522, fol. Gospel of John, ff. 259a-377b. Preface dated Meaux 1521.
1528. BUCER, Martin (Reformed): *Enarrationes perpet. in sacra quatuor evangelia*, Strassburg 1530, fol. Gospel of John ff. 1-103 of second set. The preface of the part on John is dated 1528.
1528. BRENZ, John (Lutheran): *In D. Johannis evangelion, . . . exegesis, per autorem diligenter revisa, ac multis in locis locupletata.*
Hagenau 1528, 8°, ff. (8), 351 (1).
1533. OECOLAMPADIUS, John (Reformed): *Annotationes piae et doctae in evangelium Joannis*, Basel 1533, 8°, ff. (9), 381 (13).
Denuo jam et multo quam antea diligentius editae, Basel 1535, ff. (8), 381+.
1536. FERUS, John (Catholic): *In . . . evangelium secundum Joannem, piae et eruditae juxta catholicam doctrinam enarrationes, pro concione explicatae*, 1536 Moguntiae.
Mainz 1550, fol. ff. (4), 507.
1538. LUTHER, Martin: *Upon John xiv.-xix., and upon part of xx., see Werke*, Frankfort-on-the-Main and Erlangen, vol. xlix. (1851) pp. 391.
„ l. (1852) „ 441.
1539. SARCERIUS, Erasmus (Lutheran): *In Joannem evangelistam scholia summa diligentia ad perpetuae textus cohaerentiae filum . . . conscripta.*
Basel 1541, 8°, pp. 820+. Preface date 1539.

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1543. BULLINGER, Henry (Reformed): In evangelium Joannis commentariorum libri septem.
Tiguri 1543, fol. ff. 223.
1545. MUSCULUS, Wolfgang (Reformed): Commentarii in evangelium Joannis, in tres heptadas digesti.
Heptas prima, Basel 1545, fol. ff. (12), pp. 448 (1).
Heptas altera, item tertia et postrema in eundem, Basel 1547, pp. 474+.
Published together 1553.
1546. CRUCIGER, Caspar (Lutheran): In evangelium Johannis apostoli enarratio, recens edita, Strassburg 1546, 8°, ff. (8), pp. 879.
Dedication dated Wittemberg 1546.
1552. ALESIIUS, Alexander (Lutheran): Commentarius in evangelium Joannis, praelectus in celebri academia Lipsiensi . . . 1552 . . .
Basel 1553, 8°, pp. 637+.
1553. CALVIN, John: In evangelium secundum Johannis commentarius, Geneva 1553, fol. ff. (8), 133.
Edited by Tholuck, Berlin 1833, 8°, pp. x. 382.
1578. MALDONATUS, John (Catholic): Commentarii in quatuor evangelistas.
Pont-à-Mousson [1596], fol. Gospel of John, vol. ii. 1597, coll. 427-1163.
Venice 1597, Gospel of John, vol. ii. coll. 427-1163.
These editions are of different print, but correspond nearly page for page throughout; both read 'nunc primum in lucem editi.'
See also vols. iv. v., edit. Mainz 1840, 8°.
1585. HUNNIUS, Egidius (Lutheran): Commentarius in evangelium de Jesu Christo, secundum Joannem, perspicuis annotationibus illustratus, Frankfort-on-the-Main 1585, 8°, ff. (20) 443.
1588. TOLETUS, Francis (Catholic): In sacrosanctum Joannis evangelium commentarii, Rome 1588, fol. vol. i. ff. (4), coll. 1060, vol. ii. coll. 584.
1591. HEMMINGIUS, Nicholas (Lutheran): Commentarii in evangelium secundum Joannem.
Pars prior, capp. i.-x., Basel 1591, fol. ff. (6) coll. 652+.
Pars altera, capp. xi.-xxi. [*ibid.*] coll. 400 +.
1599. ROLLOCK, Robert (of Edinburgh): Commentarius in evangelium Joannis, Geneva 1599.
- 1600?. CORNELIUS A LAPIDE: Commentarius in quatuor evangelia.
Commentarius in evangelium S. Lucae et S. Joannis.
Antwerp 1670, fol. Gospel of John, pp. 243-557.

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 Pars prima, Jena 1626, 4°.
 „ secunda, „ 1627.
 „ tertia, „ 1627.
1629. TARNOVIUS, Paul (Lutheran): *In S. Joannis evangelium commentarius*, Rostock 1629, 4°.
1641. GROTIUS, Hugo: *Annotationes in evangelium secundum Joannem.*
Annotationes in libros evangeliorum, 1641, fol.
Annotationes in Novum Testamentum, Erlangen and Leipzig 1755, vol. i. pp. 943-1144.
- SCHLICHTINGIUS, Jonas (Unitarian): *Commentarius in evangelium Joannis apostoli.*
Commentaria posthuma in plerosque Novi Testamenti libros, Irenopoli [Veria in Roumelia] 1656, fol. pp. 1-151; *paraphrasis initii evangelii secundum Johannem*, pp. (153, 154). Gieseler says died 1661 (1651?).
- WOLZOGENIUS, John Louis (Unitarian): *Evangelium Johannis: seu prout a Johanne descriptum est. Opera*, Irenopoli [Veria in Roumelia] 1656, fol. pp. 697-1038.
1651. AMYRAUT, Moses (Reformed): *Paraphrase sur l'évangile de nostre seigneur Jésus Christ selon saint Jean*, Saumur 1651, 8°, ff. 4, pp. 927 (1).
1659. NIFANIUS, Christian (Lutheran): *Positiones philologico-theologicae adversus viri illustris Hugonis Grotii annotationes in Johannem*, Giessen 1659, 8°, ff. (8), pp. 200. Also a commentary on the gospel, Frankfort-on-the-Main 1684, 4°.
1684. SCHMID, Sebastian (Lutheran): *Resolutio brevis cum paraphrasi verborum evangelii Joannis in universitate Argentorat. quinque solennibus disputationibus proposita*, Strassburg 1684, 4°.
1689. COCCEIUS, John (Reformed): *Consideratio principii evangelii S. Johannis cum commentariis in totum eiusdem evangelium. Opera*, 2d ed., Frankfort-on-the-Main (vol. i. is 1689), vol. iv. pp. 58-331.
1706. DORSCHAEUS, John George (Lutheran): *In quatuor evangelistas commentarius per solidam Apodixin, Analysin, Exegesin, Harmoniam item, ac Parallelismum verum sensum exhibens, falsum refutans: . . . Praefatio Joannis Fechtii.*
 Hamburg 1706, 8°. Gospel of John, pp. 953-1212.

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 vol. i. 1724, ff. (8), pp. 816.
 „ ii. 1726, „ (4), „ 912.
 „ iii. 1726, „ (4), „ 767, (35).
 A storehouse.
1734. BAUMGARTEN, Siegmund Jacob: *Auslegung des Evangelii St. Johannis unter der Aufsicht und mit einer Vorrede herausgegeben von Johann Salomo Semler*, Halle 1762, 4°, pp. 16, 850 +.
 Semler, in the preface, says that Baumgarten read these lectures in 1734.
1742. BENDEL, Johannes Albrecht: *Gnomon Novi Testamenti*, in quo ex nativa verborum vi simplicitas, profunditas, concinnitas salubritas sensuum caelestium indicatur, Tübingen 1742; best edition the 3d, Tübingen 1743. Often reprinted.
 In the ed. Stuttgart 1860, 8°, the gospel of John, pp. 300–415. English translation in five volumes at first, now in three, Edinburgh, T. & T. Clark. (1874.)
1771. SEMLER, Johann Salomo: *Paraphrasis evangelii Johannis cum notis, et Cantabrigiensis codicis latino textu*, Halle 1771.
 vol. i. ff. (8), pp. 404, 144.
 „ ii. 1772, ff. (24), pp. 436.
 Published again in 1786.
- 1777?. ROSENUELLER, Johann Georg: *Scholia in evangelium Johannis. Scholia in Novum Testamentum*, vol. ii. 5th ed., Nuremberg 1803, pp. 278–661.
1786. STORR, Gottlob Christian: *Ueber den Zweck der evangelischen Geschichte und der Briefe Johannis*, Tübingen 1786, ff. (2), pp. 523 +. Re-edited 1810.
1790. MICHAELIS, Johann David: *Anmerkungen zum Evangelio Johannis; Anmerkungen für Ungelehrte zu seiner Uebersetzung des Neuen Testaments*, vol. ii., Göttingen 1790, pp. (2), 229.
1797. LANGE, Samuel Gottlieb: *Die Schriften Johannis des vertrauten Schülers Jesu, übersetzt und erklärt. Zweiter Theil. Das Evangelium Johannis*, Weimar 1797, pp. (viii.) 492 (1).
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1804. PAULUS, Heinrich Eberhard Gottlob: *Philologisch-kri-*

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2d ed., Leipzig 1817, pp. 725.
1816. TITTMANN, Carl Christian: Meletemata sacra sive commentarius exegetico-critico-dogmaticus in evangelium Johannis, Leipzig 1816, 8°, pp. xxxiv. 724. English translation, Edinburgh, T. & T. Clark.
1820. BRETSCHNEIDER, Karl Gottlieb: Probabilia de evangelii et epistolarum Joannis apostoli indole et origine, Leipzig 1820.
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3d ed., Bonn, vol. i. 1840, pp. xiv. 664.
„ ii. 1843, „ xii. 832.
1823. SEYFFARTH, Traugott August: Ein Beitrag zur Special-Charakteristik der Johanneischen Schriften besonders des Johanneischen Evangeliums, Leipzig 1823, 8°, pp. viii. 279.
1826. MUENTER, Fridericus: Symbolae ad interpretationem evangelii Johannis ex marmoribus et numis, maxime graecis, Copenhagen 1826, 4°, pp. 32 (38).
Treats of about 37 verses.
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English translation, Edinburgh, T. & T. Clark, 1860.
1829. KLEE, Heinrich: Commentar über das Evangelium nach Johannes, Mainz 1829, pp. vi. 509 (1).
1832. OLSHAUSEN, Hermann: Biblischer Commentar über sämtliche Schriften des Neuen Testaments, vol. ii., Königsberg 1832, 2d ed. 1834.
See EBRARD, 1861, below.
1833. MEYER, Heinrich August Wilhelm: Kritisch exegetisches Handbuch über das Evangelium des Johannes, Göttingen 1833.
5th ed., Göttingen 1869, 8°, pp. x. 684. English translation, T. & T. Clark, Edinburgh.
1837. DE WETTE, Wilhelm Martin Lebrecht: Kurze Erklärung

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- des Evangeliums und der Briefe Johannis, Leipzig 1837, 8°, pp. (viii.), 274 (1).
5th ed. by Bruno Brückner, Leipzig 1863, pp. viii. 418.
1839. FROMMANN, Karl: Der Johanneische Lehrbegriff in seinem Verhältnisse zur gesammten biblisch-christlichen Lehre dargestellt, Leipzig 1839, pp. xxii. 701.
1840. REUSS, Eduard: Ideen zur Einleitung in das Evangelium Johannes. *Denkschrift der theologischen Gesellschaft zu Strasburg*, 1840, pp. 7-60.
- BAUER, Bruno: Kritik der evangelischen Geschichte des Johannes, Bremen 1840, pp. xiv. 440.
- LUETZELBERGER, E. C. J.: Die kirchliche Tradition über den Apostel Johannes und seine Schriften in ihrer Grundlosigkeit nachgewiesen, Leipzig 1840, pp. vi. 302.
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1843. BAUMGARTEN-CRUSIUS, Ludwig Friedrich Otto: Theologische Auslegung der Johanneischen Schriften, Jena, vol. i. 1843, pp. lii. 371.
„ ii. 1845, „ vi. 279.
- KOESTLIN, Karl Reinhold: Der Lehrbegriff des Evangeliums und der Briefe Johannis und die verwandten neutestamentlichen Lehrbegriffe, Berlin 1843, pp. xvi. 507.
- MAIER, Adalbert: Commentar über das Evangelium des Johannes, vol. i., Carlsruhe and Freiburg 1843, pp. viii. (2), 366.
vol. ii., Freiburg 1845, pp. iv. 425.
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1846. BLEEK, Friedrich: Beiträge zur Evangelien-Kritik, Berlin 1846. Largely on the gospel of John.
1847. BAUR, Ferdinand Christian: Kritische Untersuchungen über die kanonischen Evangelien, ihr Verhältniss zu einander, ihren Charakter und Ursprung, Tübingen 1847.
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1860. LANGE, Johann Peter: Das Evangelium nach Johannes, theologisch-homiletisch bearbeitet, Bonn 1860, 3d ed., Bielefeld and Leipzig 1868, pp. xii. 427.
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1861. EBRARD, Johann Heinrich August: Das Evangelium des Johannes, Königsberg 1861, pp. x. 446.
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- EWALD, Heinrich: Die Johanneischen Schriften übersetzt und erklärt. Erster Band: Des apostels Johannes evangelium und drei sendschreiben, Göttingen 1861, pp. iv. 515. See also vol. ii. (1862) pp. 400-409.
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 vol. i. 1861. 2d ed., vol. i. 1867, pp. iv. 420.
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 „ iii. 1863. „ iii. 1871, „ (4), 409.
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1862. WEISS, Bernhard: Der Johanneische Lehrbegriff in seinen Grundzügen untersucht, Berlin 1862, pp. xi. 298 (1).
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- ASTIÉ, Jean Frédéric: Explication de l'Évangile selon saint Jean, 3 vols.; Genève 1863, Paris 1864. Astié published at first under the nom de plume 'Un chrétien,' but gave his name with the preface in August 1864.
1864. GODET, Frédéric: Commentaire sur l'évangile de saint Jean, Paris, vol. i. (1863) 1864.
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 2d ed., 3 vols. Paris 1876. English translation, Edinburgh, T. & T. Clark, 1876, 1877, 3 vols.
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English translation, St. John the Author of the Fourth Gospel, Edinburgh 1875, T. & T. Clark, to which is appended a literature of the works referring to the origin of this gospel.
1876. BEYSLAG, Willibald: Zur Johanneischen Frage. Beiträge zur Würdigung des vierten Evangeliums gegenüber den Angriffen der kritischen Schule, Gotha 1876, pp. xvi. 260.
1877. MACDONALD, James Madison: The Life and Writings of St John. Edited, with an introduction by J. S. Howson. London 1877.
Rhetoric. Several interesting engravings. On p. xxxiii. the editor attributes to the author, calls special attention to, and lauds, a view as to the relative dates of Revelation, fourth gospel, and epistles, which is correctly and expressly combated at length by the author in the chapter to which the editor refers; see especially pp. 154, 166.
1878. CRAMER, J.: De discipel dien Jezus liefhad. *Nieuwe Bijdragen op het Gebied van Godgeleerdheid en Wijsbegeerte*, tweede deel, tweede stuk, Amsterdam 1878, pp. 59–124.
This disciple is the apostle John.

For books upon the passover-question, see below, p. 66; for those upon the twenty-first chapter, see pp. 351, 352.

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EXPOSITION.



II.

JESUS AND THE JEWS.

CHAPTERS V.—XII.

(Continued.)

(1.) VERSES 1-8.

These verses show us, in the first place, how consciously and how freely Jesus went to meet his death. The evangelist leads us, without historical transition, to Bethany. By this act he calls upon us to supply the historical connection from the synoptists. According to the latter, Jesus with his disciples set out from Ephraim, in order to meet the Galilean pilgrims at or near Jericho—on Thursday,—and go with them to Jerusalem—on Friday. Meyer, without the least reason, disputes the possibility of this harmonizing. He finds even the note at xi. 54 to be in contradiction to the attention excited by the healing of the blind in Jericho, and so forth; but in this he fails to perceive that the time of retirement has now reached its end, and that the decision is to come. Shortly before reaching Jerusalem, Jesus left the train of pilgrims to take up his abode with his friends at Bethany, and thence on one of the following days to go to Jerusalem. Thus the report of his approach spread in the city (compare Lichtenstein¹).

VERSE 1.

Oûv ('then'), by which the evangelist connects what follows with what precedes, simply resumes historically that which had been previously narrated concerning Jesus (thus Meyer correctly, against my earlier strictly inferential conception of it). Jesus turns first to Bethany, not because he 'thought he would be safest in the bosom of the family at Bethany' (thus Meyer earlier), but because Bethany was so near Jerusalem; compare xi. 18. He went to meet death consciously and freely. The Pharisees had indeed made the preparations for his arrest, but Jesus brought it about when his time was come. That which happened to him was at the same time the execution of his will.

Six Days before the Passover.

The evangelist designates the time of the arrival at

¹ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 341.

Bethany by *πρὸ ἑξ ἡμερῶν τοῦ πάσχα* ('six days before the passover'). This was among the later writers a not infrequent manner of expression for statements of time, and as well of space, compare xi. 18: either instead of *ἑξ ἡμέραισιν πρὸ τοῦ πάσχα*, or so that the issuing point of the calculation is added in the genitive to *πρὸ ἑξ ἡμερῶν*, 'before six days' (compare Winer;¹ the examples are to be found in Kypke and Wichelhaus²). The fourteenth of Nisan was the first day of unleavened bread, and the passover-lamb was slain on the afternoon of that day. This doubtless places the starting-point of the calculation beyond question. Accordingly, the six days lead us to the eighth of Nisan, or more exactly, the afternoon of the eighth. In Josephus³ we find the people assembled for the feast on the eighth of Nisan (or Xanthikos). Hence also the train of pilgrims with which Jesus journeyed must have entered Jerusalem on the eighth,—and on the same day Jesus entered Bethany: Wieseler⁴ agrees to this, and so do Keim⁵ and Wichelhaus,⁶ the latter saying 'in the neighbourhood of Jerusalem.'

Not a Sabbath.

The question, however, on which day of the week this fell, is connected with the great chronological question of John's gospel in general. Those who put the fifteenth of Nisan, the first feast-day, in John's gospel on Saturday, and therefore the fourteenth of Nisan on Friday, reach with the six days before it to Saturday, a Sabbath: thus Meyer, Godet, Ewald. But it is impossible to make Jesus journey on the Sabbath, because this would have been in conflict not merely with the rabbinical determination of the Sabbath day's journey, but also with the general appointment of the day of rest. We

¹ Winer, *Grammatik des neutestamentlichen Sprachidioms*, sec. 61. 5, 7th ed., Leipzig 1867, p. 518 f.

² Wichelhaus, *Versuch eines ausführlichen Kommentars zu der Geschichte des Leidens Jesu Christi*, Halle 1855, p. 146.

³ Josephus, *De bello judaico*, VI. v. 3; *Opera*, Leipzig 1826, vol. v. p. 101.

⁴ Wieseler, *Beiträge zur richtigen Würdigung der Evangelien und der evangelischen Geschichte*, Gotha 1869, p. 264.

⁵ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 503.

⁶ Wichelhaus, *ut supra*, p. 148 f.

nowhere find in the gospels that Jesus set out upon a journey on the Sabbath; compare also Matt. xxiv. 20. Meyer opposes to this, that Jesus might have come to a place situated close by; but the supposition that Jesus should have spent a night directly before he entered Bethany, is too improbable and too arbitrary. We could therefore at best only arrange it so that Jesus should have arrived at the beginning of the Sabbath (thus Godet). But then Jesus would probably have so contrived his journey as to arrive before the beginning of that day.

A Friday.

If, however, the day of Jesus' arrival were a Friday, and this the eighth of Nisan, then the day of Jesus' death would have been the following Friday, the first feast-day, namely the fifteenth, and not the fourteenth of Nisan. In other words, by this Johannean reckoning of the time we are led to the synoptic reckoning. On the other hand, even Theophylact, and then Lücke, settle the ninth of Nisan as the day of the arrival,¹ which day De Wette and Hase² say was a Sunday. Hilgenfeld, however, repeatedly since 1849, and last of all in his *Introduction*,³ 1875, with the consent of Baur,⁴ Scholten,⁵ and Hönig,⁶ declares that the day of arrival was the tenth of Nisan, as the day of the choice of the passover-lamb, a Monday. These two methods of fixing the day proceed from arbitrary presuppositions, which attribute to the evangelist their own typology. Finally, Keim,⁷ though calculating John's note of time correctly, puts the anointing on Wednesday the thirteenth of Nisan, following Matthew, but misunderstanding him.

In the course, therefore, of the eighth of Nisan, a Friday,

¹ Compare against this, Wieseler, *Beiträge*, etc., Gotha 1869, p. 264.

² Hase, *Geschichte Jesu*, Leipzig 1875, p. 528.

³ Hilgenfeld, *Historisch - Kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 709, note.

⁴ Baur, *Theologische Jahrbücher*, Tübingen 1854, p. 277.

⁵ Scholten, *Das Evangelium nach Johannes*, übersetzt von H. Lang, Berlin 1867, p. 156.

⁶ Hönig, *Zeitschrift für wissenschaftliche Theologie*, 1871, p. 557.

⁷ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 220.

Jesus came to Bethany, while the other festal pilgrims went to Jerusalem. Jesus needed to spend in the circle of his friends at Bethany, even though a short time, yet a certain quiet time of rest before that which awaited him. The note is added to Bethany, that Lazarus was there, whom Jesus had raised from the dead. This is neither an inexact statement (De Wette), nor a mere addition of emphatic circumstantiality (Meyer). In reality, the mention of the death (ὁ τεθνηκώς, if this is to be read; it is lacking in Σ B L, and therefore is probably to be struck out) and of the resurrection (ὃν ἤγειρεν ἐκ νεκρῶν, 'whom he raised from the dead') of Lazarus, stands in internal connection with that which is afterwards reported of Jesus.

VERSE 2.

There they made him a supper; and Martha served: but Lazarus was one of them that sat at table with him. If Jesus came to Bethany in the course of Friday, there was still time to prepare the meal. On the Sabbath they dared not prepare a meal, but they doubtless marked the Sabbath by special feasts. Accordingly, the supper itself is to be placed upon the Sabbath. It is true that the mid-day meal was in common the principal meal,¹ but they were accustomed to hold the more festal meals in the evening.² Keim,³ appealing to Luke xiv. 12, declares that the evening meal, at eight o'clock, was in general the chief meal, the δειπνον in contrast with the ἄριστον, corresponding to the Roman 'caena,' in distinction from the 'prandium.' Keil⁴ thinks they stood equal one to the other. However this may be, here, since it was a feast in honour of a guest, the evening carries the greater probability. Then this meal would be held on the evening of the same Friday, after the beginning of the Sabbath had been passed. This would

¹ See Winer, *Biblisches Realwörterbuch*, 3d ed., Leipzig 1848, vol. ii. p. 47, *sub voce* 'Mahlzeit.'

² See Winer, *ut supra*, 1847, vol. i. p. 391 f., *sub voce* 'Gastmahle.' Compare Josephus, *De bello judaico*, I. xvii. 4; *Opera*, Leipzig 1826, vol. vi. p. 129.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 221.

⁴ Keil, *Archäologie*, 2d ed., Frankfort-on-the-Main 1875, p. 504.

also explain the fact that the evangelist counts no new day, and yet designates the day of the entry, Sunday, as the following one, xii. 12.

It is not said who prepared (ἐποίησαν, 'made') the meal. We cannot, because of the preceding Lazarus, at once supply the family at Bethany (Meyer), or the house of Lazarus (Hilgenfeld¹), with which, moreover, the remark concerning Lazarus, designating him as one of the guests, would not agree. 'There they made him a supper.' It tells neither who, nor where; but only that Lazarus was one of Jesus' companions at the table, and that Martha served. This may have been outside of the house of this family, just as well as in it. Why it may not have been in the house of Simon the leper,² is as little to be perceived as the other point, why the healing of Simon by Jesus is an unfounded supposition.³

If our account is to be compared with the synoptic representation, of course Luke vii. 36 f. does not come into consideration;⁴ for to say that such an anointing could not have occurred twice⁵ is mere dogmatism; and to say that Luke only transferred⁶ the anointing to another time, is an arbitrary supposition, since Luke is acquainted with the two sisters, and the circumstances are quite different. We have only to consider Matt. xxvi. 6 f., Mark xiv. 3 ff. (against Baur's⁷ course, and the course of those who agree with him in this⁸). The fourth gospel shows a spirit much too grand and too free to permit of the supposition that the evangelist constructed his narrative as a 'piece of mosaic . . . with much skill and refinement,'⁹ looking first to this and then

¹ Hilgenfeld, *Historisch-Kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 710.

² Hilgenfeld, *ut supra*.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 220.

⁴ Wichelhaus, *Versuch eines ausführlichen Kommentars zu der Geschichte des Leidens Jesu Christi*, Halle 1855, p. 63.

⁵ Keim, *ut supra*, vol. iii. p. 228.

⁶ *Ibid.* p. 226 ff.

⁷ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, pp. 256-258.

⁸ See vol. ii. p. 397.

⁹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 229; and

to that account, and combining the various features and words after the manner of modern scholarly compilation. The incident as here related is quite consistent with the historical situation, and equally harmonious with itself internally. We therefore have no right to proceed upon the supposition of a lack of historical character on the part of the fourth evangelist, let the harmonistic judgment turn out as it may.

VERSE 3.

Then took Mary a pound of ointment of spikenard, pure and very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

We have already perceived¹ how thoroughly the conduct of the two sisters corresponds to their character, and to the occasion which called forth this thankful proof of love. Martha proves her thankfulness by the service offered at the table, and Mary anoints Jesus' feet with the costly ointment of spikenard. Meyer connects πολυτίμου ('very costly') not with νάρδου ('spikenard'), but with μύρου ('ointment'); but this does not seem to suit so well the position of the words. The spikenard is doubly distinguished by πιστική and πολύτιμος ('pure' and 'costly'; Mark xiv. 3, πολυτελής is used for the latter). The salve μύρον (connected with μύρρα or σμύρνα, 'myrrh,' because myrrh was an essential ingredient of almost all ointments, all oils were so named²) was prepared from pure spikenard. The name of the spikenard is derived, like the plant itself, from India.³ The oil pressed from the hairy stalk was considered the most precious, 'principale in unguentis'

especially Holtzmann; compare against this view, Luthardt, *St. John the Author of the Fourth Gospel*, T. & T. Clark, Edinburgh 1875, p. 200 f.; Holtzmann's reply to me in the *Zeitschrift für wissenschaftliche Theologie*, 1875, p. 442 ff., is made up of matter that does not fit at all.

¹ Vol. i. p. 100 ff.

² Wichelhaus, *Versuch eines ausführlichen Kommentars zu der Geschichte des Leidens Jesu Christi*, Halle 1855, p. 73.

³ Compare Delitzsch in his commentary on Solomon's Song, Leipzig 1875, at i. 12 [and the word 'Spikenard' in Smith's *Dictionary of the Bible*].

(‘chief among ointments’).¹ It often appears in the Roman poets, Horace, Martial, and Tibullus, as an object of luxury for women of high position. The preparation of the oil was carried on largely in Cilicia, especially at Tarsus.

Since, however, a spikenard grew also in Cilicia, the oil was frequently adulterated, partly with the Cilician spikenard and partly with other perfumes; hence the addition: *πιστικῆς* (‘pure’). It is altogether improbable that this is a geographical reference (Augustine, Cyril). Nor is it likely that, according to the view adopted by many older commentators, it is a translation of the Latin ‘spicatum’ (‘nardus spicata,’ ‘spike-nard’), which was a quite common technical expression. Besides, Galen renders this *σπικατόν*. Others translate it ‘potabilis’ (‘fit to drink,’ Fritzsche). It is true that ointments (and especially spikenard oil) were mixed in wine and drunk.² But for this, from *πίνω*, *πιστός*, and not *πιστικός*, was generally used; compare Meyer on Mark xiv. 3. Moreover, this point would not be called for by the connection, since we have no information (against Lücke) to the effect that the potable spikenard was more costly. The word means ‘fidelis, purus, non adulteratus’ (‘faithful, pure, not adulterated’).

The fact that this form is elsewhere less used, though not altogether unused (Artemidorus: *γυνή πιστική καὶ οἰκουρός*, ‘a woman faithful and domestic’), offers no objection. It is formed with perfect regularity from *πιστός*; for example, like *λειτουργικός* from *λειτουργός*. Theophylact and Euthymius take it thus; and among later commentators, especially Wichelhaus⁴ and Meyer. The reason for emphasizing this doubtless was the fact of the frequent adulteration to which spikenard was subject; Pliny says:⁵

¹ Pliny, *Naturalis Historia*, lib. xii. cap. 12 [sec. 26 (42)], ed. Janus, Leipzig 1870, vol. ii. p. 289.

² Friedrich Hermann, *Lehre der griechischen Privatalterthümer*, sec. 26. 8, 9; Heidelberg 1870, pp. 202, 204.

³ [Artemidori Daldiani et Achmetis Sereinif *Oneyrocritica*, ii. 33, ed. Paris 1603, p. 120. Passow, *sub voce πιστικός*, has incorrectly 32.—C. R. G.]

⁴ Wichelhaus, *ut supra*, p. 75.

⁵ Pliny, *ut supra*, lib. xii. cap. 12 [sec. 26 (43)], ed. Janus, Leipzig 1870, vol. ii. p. 290.

‘adulteratur et pseudonardo herba . . . sincerum quidem levitate deprehenditur’ (‘it is also adulterated with a false spikenard . . . the pure, indeed, is recognised by its lightness’); and again :¹ ‘Conveniet meminisse herbarum, quae nardum indicum imitarentur, species novem a nobis esse dictas : tanta materia adulterandi est’ (‘It will be pertinent to recall the fact that we have described nine species of herbs which resemble the Indian spikenard : thus great is the material for adulteration’). Tibullus speaks of ‘nardus pura’ (‘pure spikenard’). Galen refers to ἀκέρατον (‘unmixed’); compare Hengstenberg on this passage. Hence also the word πολυτίμου (‘very costly’) is added.

And in order still more to lay stress on the valuable character of the gift, that is, on the greatness of the love, the evangelist names the quantity : λίτρα (‘a pound’). This is not merely a weight (12 ounces, 6165 (?) Paris grains), but also a measure for liquids. A vessel which held twelve ounces, by weight, of water, was the ‘libra mensuralis,’ the metrical pound for liquids.² The ointments were commonly kept in alabaster vessels (alabastrum unguentorum), which were probably so constructed as just to contain such a pound.

Mark relates that Mary, instead of letting the oil flow out by drops through the opening,³ broke the narrow neck of the flask, in order the more easily to be able to pour out the full contents over Jesus. John presupposes that the synoptic account is well known. Hence he can the more readily limit himself to the points which were of special moment for him. The completeness of the account was of no importance for him. Thus he does not relate that Mary anointed Jesus’ head (of which Matthew and Mark tell), but speaks only of the feet, and that twice. The former was a matter of course. The latter was in order to lay stress upon the exuberance of her love, at which Mark had

¹ Pliny, *Naturalis Historia*, lib. xiii. cap. i. [sec. 2 (16)], ed. Janus, Leipzig 1870, vol. ii. p. 316.

² Wichelhaus, *Versuch eines ausführlichen Kommentars zu der Geschichte des Leidens Jesu Christi*, Halle 1855, p. 76.

³ *Ibid.* pp. 77, 78.

already hinted by the reference to the breaking, a feature peculiar to him. The scene becomes plain to us when we recall to ourselves the fact that Jesus lay at the table, so that Mary coming up to him from behind, in the urgency of her love anointed even his feet, and kneeling, wiped them with her hair. The narrative in the seventh chapter of Luke is different; there, the sinful woman had bathed Jesus' feet with her tears before she anointed them. Here, on the contrary, there is no mention of tears.

Some have declared that the measure, twelve ounces, was too much. But we must not lessen it by assuming that Mary had anointed him not with all of, but only with a part of, the pound (Meyer). The narrative in a natural manner is only to be understood of the former. The evangelist, on the contrary, desires strongly to emphasize the value of that which was lavished upon Jesus, its value both as to its quality and as to its quantity. The same purpose is served by the closing remark in the third verse, that the house was filled by the odour of the ointment, in which ἐκ ('by') shows us the transition from the local to the causal meaning.

VERSE 4.

The portrait of Judas Iscariot comes out in sharp outline over against this regardlessly superabounding love. *Then saith one of his disciples, Judas Iscariot, which should betray him.* His future treason, which already stood firm in the divine arrangement, because morally founded, is here already named in contrast to that proof of love, because it stood in psychological connection with that occurrence, and because his words stood in psychological connection with his treason here related. It is rather on account of the former than of the latter (Meyer) of these reasons, that the words ὁ μέλλων αὐτὸν παραδιδόναι ('which should betray him') are added. And then the effect of this is heightened by the words εἷς ἐκ τῶν μαθητῶν αὐτοῦ ('one of his disciples'), which are emphatic. It had to be one from the closest circle of his disciples to whom this display of love should serve as an offence. If other

disciples as well were offended (Matthew, after his manner of using categories, says: the disciples; Mark, speaking more exactly, some), the chief point for the evangelist was to note the person upon whom the offence left a lasting effect, although the plural in the eighth verse permits us to recognise that several shared in the feeling.

It is true that the whole occurrence was somewhat striking, and, according to customary views, offensive. Even the circumstance that a woman should loosen her hair in the presence of men, was considered indecent among the Israelites. And, above all, the anointing of the feet with perfumed ointments was, not only among the Jews, but also among the Romans, a sign of effeminacy and of prodigality.¹ But as Mary, in the urgency of her full heart, swept herself on beyond all regard to others, so that she even did not shrink from the act of humiliation in the wiping of his feet with her hair (which Keim² considers unsuitable for the friend of Jesus); so also must the person of Jesus have been so dear to his friends at the table, that for the sake of his person a thing, otherwise offensive, ceased to be offensive. The other disciples, upon the basis of their internal relation to Jesus, came to view the matter aright. In the case of Judas, that presupposed relation was lacking. Love to Jesus is not to save and calculate. For Jesus' sake we may even do what is luxurious, if it only accrues to his honour.

VERSE 5.

Why was not this ointment sold for three hundred pence (denarii), and given to the poor? It is certainly not without a purpose that the evangelist reports the sum (about £9, or \$45) at which Judas valued the ointment poured out. Pliny³ says of the dearest perfumes of his day: 'excedunt quadragenos denarios librae,' that they cost over

¹ Thus also Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 226, note. Compare Wichelhaus, *Versuch eines ausführlichen Kommentars zu der Geschichte des Leidens Jesu Christi*, Halle 1855, p. 81 f.

² Keim, *ut supra*, vol. iii. p. 230.

³ Pliny, *Naturalis Historia*, xiii. cap. iii. [sec. 4 (20)], ed. Mayhoff (Jan.), Leipzig 1875, vol. ii. p. 318.

four hundred denarii a pound. As a characteristic feature in Judas, we are able, from this calculation which he at once made, to perceive with what eyes he beheld this testimony of affection. We have observed as one trait that Jesus' person, as it here presented itself, and the posture towards it which was here displayed, and was silently approved of by Jesus, now had become unbearable to him ('*gratissimus hic odor ei odor mortis ad mortem*,' 'this most delightful perfume was to him a savour of death unto death'). To this now must be added the second trait, which reveals his hypocritical, common, self-seeking. By means of these two traits the threads are designated, from the intertwining of which the after deed of the man is to become intelligible.

VERSE 6.

This he said, not that he cared for the poor; but because he was a thief, and had the box, and bare what was put therein. Whence the evangelist knew the thing with which he reproaches Judas is quite a superfluous question, especially in the case of a man the issue of whose life revealed so plainly what his previous disposition was. He found opportunities for thefts, because he had the box (*γλωσσόκομον*, precisely speaking, the little box in which the mouthpiece of a flute was kept and carried, then box in general; in 2 Chron. xxiv. 8 the Septuagint uses it for *אֲרֹן*; also box for pieces of money), and carried the contributions of friends, which being thrown in irregularly were not to be calculated exactly. *Βαστάζω* cannot mean here carrying away in the sense of stealing (even Origen, Augustine, Theophylact, Maier, Meyer), since this word lacks the point of secret removal, which it must necessarily have included here. Jesus indeed knew this (against Lücke), but obeyed in it the will of His Father, which will Judas' sin had to serve; not as if God had ordered the sin, but He only took it into His service. For, according to God's ordering, a man is to be tempted from the side upon which he is open to temptation. To avoid the difficulty, by assuming, as Godet does, that this was only an arrange-

ment of the disciples, without participation in it on Jesus' part, is too clearly an expedient of mere embarrassment.

VERSE 7.

Jesus' rebuke to them—*ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό*, 'Let her alone, that she kept it for the day of my burial' (for so we are to read with **8 B C K L**; on the other hand, the received text, with **A E F G H I**, reads *τετήρηκεν*, and omits *ἵνα*)—does not say that Judas shall let Mary keep the rest for the day of his embalmment (Meyer). The limitation of *αὐτό* ('it') to the part not poured out would be arbitrary; and the statement would not agree with what precedes, since both the third verse and the words of Judas in the fifth verse (*ἐπράθη, ἐδόθη*, 'sold, given') presuppose that Mary saved none of it; nor with the gospel account of Jesus' embalmment itself. On the contrary, in that she had kept the oil to this day, she had kept it for the day of the embalming or of the death of Jesus, that is, for its symbolical prefiguration.

It is to be owned that this thought may be drawn more easily from the received text, but that is no proof that we may follow that text against the authority of the most important manuscripts (thus Hengstenberg, Lücke, Godet). Yet even the approved reading allows that thought. 'Leave her,' namely, in peace with regard to the fact, 'that she has kept the ointment for the day of my burial, that is, for the prefiguration of it.' Similarly also Bengel, Baumgarten-Crusius, against Meyer, and as well Keim.¹ Keim's explanation of *τηρεῖν*, in the sense of to 'observe,' with his reference to the passover controversy of the second century, and to the *τηρεῖν* ('keeping') and *μὴ τηρεῖν* ('not keeping') of the Jewish passover day by the Christians, is an exegetical monstrosity in the interest of the critical view; Keim says again:² 'Let her alone, so that she may celebrate the (my) feast for the day of my burial or death.' Meyer objects grammatically to the preterite use of the

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 223, note.

² *Ibid.* vol. iii. p. 230.

subjunctive aorist; but this is answered by the circumstance that the evangelist had no other form for the subjective phase of the preterite. The well-known use of the subjunctive aorist as a third future, where also it has a preterite meaning, is related to this.

Thus Jesus gives this occurrence a typical importance for his burial. If the supper took place on Friday evening, or on the Sabbath, this anointing found its correlative a week later in the embalming and burying the body of Jesus.

VERSE 8.

The eighth verse confirms this. It is lacking in D. But that is too weak a testimony for us to assume that this verse is transferred from Matt. xxvi. 11; Mark xiv. 7. The confirming γάρ ('for') points to ἄφεσ αὐτήν ('let her alone'). *For the poor*—namely, those whom Judas apparently showed so great a desire to help—*always ye have with you; but me ye have not always.* Augustine¹ says: 'He was speaking about the presence of his body.' It is the thought of his departure that moves him. They will then do to him what they do to the poor, Matt. xxv. 40. That sounds like a prophecy concerning the church of Israel with its many poor.

We here find the Lord in the circle of his friends. They are the dawn and the type of the New Testament church out of Israel. Lazarus, awakened to new life, rejoices in his society. But it is the one appointed to death, with whom Lazarus is sharing company. Yet Jesus does not go to death, and will not be given unto death, without a transaction taking place in regard to him, which denotes that he is not to see corruption. If the fact that he is going unto death reminds his friends that they have him, and should have him, as though they had him not, the other point is to be a comfort to them when he shall be taken from them. All this points to the future.

¹ Augustine, *In Johannis Evangelium*, tractatus l. in xii. 8; *Opera*, Antwerp 1700, vol. iii. part 2, col. 460.

(2.) VERSES 9-19.

(α.) VERSES 9-11.

From that point the evangelist leads us back into the present, but only in order to close with a new outlook into the future. Vers. 9-11 form the transition to what follows.

VERSE 9.

Jesus' presence (οὖν, 'therefore') induced many of the Jews—this word here also in the sense in which John commonly uses it—to go to Bethany. They went *not for Jesus' sake only, but also that they might see Lazarus*, and convince themselves of the reality of the miracle.

VERSE 10.

This determined the chief priests—that is, the Sadducaically disposed heads of the hierarchy—to deliberate also upon the question of putting Lazarus out of the way. They did not entertain this question because of a Sadducaic disinclination to belief in the resurrection (De Wette, Lücke), but because they wished to dispose of this occasion for a falling away from their exclusive authority.

VERSE 11.

For—taking up the ninth verse again emphatically—many of the Jews ἐπήγουν, not: 'they fell away' (Lampe¹), but 'abibant Bethaniam,' 'they went off to Bethany' (Bengel),—with the auxiliary thought that this too had an internal meaning,—and they won belief on Jesus. Since Bethany was fifteen stadia (a trifle over a mile and two-thirds), and therefore more than a sabbath-day's journey (six stadia, about two-thirds of a mile), distant from Jerusalem, this coming of the Jews to Bethany can only be placed on and after the evening of the sabbath; that is, on the evening of the ninth, and perhaps in the early hours of the tenth of Nisan.

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. ii. p. 838.

(b.) VERSES 12–19.

That miracle gave occasion to the procession with which the people led Jesus into the city.

VERSE 12.

The procession took place on the following day. It is a question how this *ἐπαύριον* ('the next day') is to be taken. Meyer refers it to the first verse, because that contains the next preceding statement of time. But various events had followed upon that (the supper, and the visit from Jerusalem), which at least extended to the next day. Hence *ἐπαύριον* is to be reckoned, if not directly from ver. 9 (thus De Wette) or from ver. 10 (Ebrard¹ transfers the close to the sabbath, on the very improbable supposition that Jesus arrived at Bethany on Friday morning), yet in general, from the events related, and particularly from the supper.² Accordingly the entrance took place on Sunday,—probably during the afternoon (thus Lichtenstein;³ compare Mark xi. 11),—and certainly not, as Keim⁴ thinks, on the sabbath, which would be impossible even on account of the sabbath-day's journey. If, however, it was Sunday, the tenth of Nisan, then it was the day on which the passover lamb was set apart, Ex. xii. 3. So too, therefore, does this day also for Jesus open his passover and the passion week.

Ὁχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν ('much people that were come to the feast') brought him in. These are distinguished from the ones named in the ninth verse. Moreover, this indicates an advance in their conduct towards Jesus, in correspondence with the relation constantly displayed to us in this gospel between the people not from Jerusalem and the Jerusalemites. All the evangelists relate that Jesus

¹ Ebrard, *Wissenschaftliche Kritik der evangelischen Geschichte*, 3d ed., Frankfort-on-the Main 1868, p. 574.

² Compare Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, p. 392; and Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 378.

³ Lichtenstein, *ut supra*, p. 379.

⁴ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. pp. 503, 504 note.

entered into Jerusalem in an uncommon way. This is the basis for the explanation of the catastrophe of his life, in so far as the enthusiasm and emotion, called forth by Jesus, forced the chief of the people to the last decisive step. But some have tried to find a very essential difference between the synoptic account and John's : the former account, namely, caused the bringing in to proceed from the disciples and followers of Jesus, and thus traced back to Jesus himself his entrance 'as the Jewish Messiah;' but the fourth gospel, to which this idea was 'thoroughly antipathetic,' thrust in the festal pilgrims, and thus put Jesus' companions at a distance.¹

Matthew, however, also speaks of *πλεῖστος ὄχλος*, and of *ὄχλοι προάγοντες* and *ἀκολουθοῦντες* ('very great multitude,' and of 'the multitudes that went before and that followed,' xxi. 8, 9), under which we cannot understand simply the disciples and followers of Jesus, but as well the Galilean festal pilgrims, in whose company Jesus journeyed towards Jerusalem. On the other hand, in John also, the disciples of Jesus are active participants (*ταῦτα ἐποίησαν αὐτῷ*, 'they had done these things unto him,' xii. 16). Jesus accepts all willingly, as he also mounted the ass, ver. 14, and he by no means merely submits (De Wette, Neander, Weizsäcker; comp. Keim²); but according to the whole plan of the gospel, evidently himself brings about the decision.³ This difference, therefore, resolves itself into nothing. John's note as to the preceding stay of Jesus at Bethany is, moreover, just what was wanted to make the festal entry fully comprehensible, because then in the meantime the news of Jesus' presence and intentions could spread abroad in Jerusalem; compare also Keim.⁴

VERSE 13.

They took *τὰ βᾶτα τῶν φοινίκων*, branches of palm trees, which stood close at hand (there were then many

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 78 f.

² Keim, *ut supra*, vol. iii. p. 80.

³ Keim, *ut supra*, vol. iii. pp. 65, 80, 83 f.

⁴ Keim, *ut supra*, vol. iii. p. 74.

palm trees at Jerusalem, but they have now disappeared), as it was the custom to do in joyful processions; compare 1 Macc. xiii. 51. This has rightly been associated in thought with the festival procession around the altar at the feast of tabernacles (De Wette, Maier, especially Delitzsch¹ against Meyer, compare Lev. xxiii. 40), from which also the words are taken with which the people salute Jesus, Ps. cxviii. 25, 26. They are taken from the psalm to the prophetic contents of which Christ also referred in these days; compare Matt. xxi. 42; Ps. cxviii. 22.

‘*Ωσαννά*, וְהַשְׁבִּיחַ, Ps. cxviii. 25, O give praise! The twenty-fifth verse in the psalm reads in full: ‘O Jahve, save now; O Jahve, send now prosperity!’ And ver. 26 reads: ‘Blessed be he that cometh in the name of Jahve; we bless you from the house of Jahve.’ Thus, in the psalm, those who receive the festival train salute those who have come. The twenty-fifth verse was the festal call with which, at the time of the second temple, they solemnly marched around the altar of burnt-offering, once on each of the first six days of the feast of tabernacles and seven times on the seventh day. The seventh day was called the grand hosanna.² ‘In the mouth of the people welcoming Jesus as the Messiah the ‘*Ωσαννά*’ was a “God save the king;” and at the cry they waved the palm branches as Lulabs³ at the cry of joy at the feast of tabernacles, and called out to him *εὐλογημένος κ.τ.λ.* (“blessed,” etc.), as the fervently longed-for guest at the feast.’⁴

By the addition *καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ* (‘and the king of Israel;’ thus with *ⲛ B*) they acknowledge him as the Messiah. Did Israel formerly bring in its kings with palm-branches, thus it now brings in Jesus as its Messianic

¹ Delitzsch, *Zeitschrift für die gesammte lutherische Theologie und Kirche*, 1855, p. 653 ff.

² Delitzsch, *Die Psalmen*, 3d ed., Leipzig 1874, vol. ii. p. 227.

³ [Lulab (לִּילָב = לִּילָב from לִּילָב, ‘to shoot forth’), though the name for the palm-branch, was also used for the whole of the bunch of twigs carried at the feast of tabernacles: the four constituent parts were palm, myrtle, willow, and orange (אֶתְרוֹג, paradise-apple): the palm stretched out beyond the others, and thus was the part most clearly visible.—C. R. G.]

⁴ Delitzsch, *ut supra*, vol. ii. p. 232.

king. They do it involuntarily: it comes into their minds to do thus. In his last wail of lamentation over Jerusalem Jesus proclaims the judgment to the Jews in the words: λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπάρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου ('for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord,' Matt. xxiii. 39). Therefore, when the call with which they now receive him shall be repeated, and shall then have become the truth, then shall the time of the Messianic completion of Israel dawn. This event, therefore, is a prophetic representation of that time.

The evangelist had previously, ver. 10, referred indirectly to the murderous decree of the council in relation to Jesus, and now causes the account of Jesus' public entry to follow directly upon this. He certainly intends¹ hereby to make it noticeable that Jesus went to his death consciously and freely. This can only be pronounced an impossibility² upon the basis of a view concerning Jesus the mediator which is equally foreign to the teaching of the Scriptures and to the doctrine of the church. For also, according to the synoptic representation, Jesus went freely and consciously to meet death, and gave himself into the hands of his enemies. Thus, too, he here knew the decree of the council, and was not willing to withdraw himself from its execution. Therefore he is content with this reception, although it only served to hasten the carrying out of the decree, ver. 19. He now no longer comes ὥς ἐν κρυπτῷ ('as it were in secret') as before, vii. 10; but φανερώσ, with public appearance, and amid general excitement of the thousands, at the very beginning of the feast (compare vii. 14), he now draws near to the capital.³ But, on the other hand, the evangelist desires also to lay stress upon the fact that Jesus, even aside from that result, thus willed and thus ordered the entrance in order to be saluted as he was saluted, and

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 65.

² *Ibidem*.

³ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 115.

thereby to recall the final fulfilment of the promise given to Israel and its history in that psalm. Yet it is clearly to be seen that the present is only a prophetic representation of that future.

VERSE 14.

The fourteenth and the following verse show both things, not only that Jesus himself aided in bringing about such a manner of entering, but also that this should be merely the preliminary fulfilment of the promise. For he places himself on a beast, so as to rise above the remaining multitude; but it is only an *ὄνάριον* ('a little ass.' Bengel says: 'diminutivum, opponitur equo feroci, quo non est usus dominus,' 'a diminutive, it is contrasted with the fierce horse which the Lord did not use') that the king of Zion mounts for his entrance. The brevity of John's narrative is explained not alone by the fact that it presupposes an acquaintance with the synoptic reports, but also by the evangelist's design to limit himself to the points essential to him. Thus he summarizes the story of procuring the ass, in *εὕρων ὄνάριον* ('when he had found a young ass'): since He needed it, and since He wished for it, it was at hand. The word *εὕρων* ('having found') does not imply that it was by chance, any more than did Archimedes' *εὑρηκα* ('I have found') (Godet), and therefore no contradiction of the synoptic account is to be found in this. Whether there was one ass or whether there were two is of no importance for him. The next thing is *ἐκάθισεν ἐπ' αὐτό* ('he sat thereon'). What the synoptist here tells about the disciples is foreign to our evangelist's purpose. For his gaze is here directed only to Jesus and to His deed. And in order to make this event to be completely understood, he reminds us of the prophecy of Zechariah, which fulfils itself in it.

VERSE 15.

The question is not whether the prophetic passage, Zech. ix. 9, is Messianic (Lücke),—that is a matter of course,—but what it, as Messianic, points to. Zion is addressed in contrast with its enemies around; its king is

promised to it, who will fulfil the royal calling of Israel in the kingdom of peace which he will set up, before which kingdom all other powers of the earth must bow themselves; compare Zech. ix. 9, 10 in contrast with ver. 1 ff. Zechariah's *קָאָרַר* and *הִרְעִי* ('rejoice greatly' and 'shout') refer, therefore, to the completion of the history of Israel in contrast with its enemies who have before been oppressing it. John has diminished the joyous cry to *μὴ φοβοῦ*, 'fear not.' For that which is to be most prominent here is not so much the completion of the history of Israel, as rather the manner and form of the king who is promised to Israel.¹ In the first place, the person of the king is given to Israel, who then causes himself to be recognised as the one promised by the prophet. The fact that he is given to Israel in the way we here behold, is to take from his people the fear for which it would have had good foundation after its previous behaviour and in the presence of the 'maiestas tanti regis timenda' ('awful majesty of so great a king,' Bengel). But he has not come, this first time, unto judgment, iii. 17. Israel has in the present the person of the promised kingdom of God; but the final form of the kingdom, of which the prophet speaks in the same connection, is still future. Jesus now wished to have this fact recognised in that he brought the prophecy to fulfilment. He is only a beginning which points to the end; but he shows the end, and thereby prophetically represents it in the beginning.

VERSE 16.

Ταῦτα, *these things*—repeated three times with emphasis, that is, what here took place—*understood not his disciples at the first*, namely, in their meaning as—preliminary—fulfilment of the prophecy of Zechariah; it only became clear to them after the glorification of Jesus. For they understood the prophecy of Zechariah, and indeed rightly, of the royal completion of Israel. And they could recognise the beginning of this completion in the events of Jesus' life only upon the basis of his glorification. For in the first

¹ Compare Hofmann; *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 115.

place they perceived only from the events of the death and of the revelation of Jesus, that the fulfilment of the prophecies distributed itself into two times, and in the second place they had in the glorified Jesus the connection between the first and second fulfilment; he could now form his kingdom for himself forth from his glorified person. They therefore, in this way, after the glorification of Jesus, could see, in that event which affected his person, the beginning of his kingdom.

VERSE 17.

The conduct of the Pharisees now forms the contrast to this scene. The seventeenth verse is not intended 'after the parenthesis to lead us back again to the history' (Meyer), but simply resumes what preceded, as a preparation for the nineteenth verse. The previously named parts of the people are again brought together. 'Ο ὄχλος ὁ ὦν μετ' αὐτοῦ ('the people that was with him,' ver. 17) looks back to ver. 9 ff. They are the Jews who had gone to Bethany, had there gained belief, and now, doubtless in the company of many others, both inhabitants of Bethany and festal-pilgrims, accompany Jesus on the way towards Jerusalem. *They bare record that he, etc.*,—for we must read ὅτι ('that'), with D E K L, and the ancient versions Itala and Peshito, and not ὅτε, although supported by ⲛ A B, which is probably only a well-meant correction (thus also Meyer) occasioned by ὦν μετ' αὐτοῦ ('were with him'),—for they had now themselves seen the raised man, and had sufficiently certified in Bethany from eye-witnesses the report of the raising. In ἐφώνησεν . . . νεκρῶν ('called . . . dead') we have the 'echo of their triumphing discourse' (Meyer).

VERSE 18.

The other procession from the city now comes to meet this one. 'Ο ὄχλος ('the people'), here spoken of, refers us back to ver. 12 ff. They go out to meet him for the sake of that deed (διὰ τοῦτο), of which they had heard in Jerusalem (ἤκουσαν). Doubtless such an event was neces-

sary to stimulate the favourable disposition towards Jesus to such an expression and to such general excitement. The evangelist, therefore, did not invent it and its effect (against Baur¹). Luke xix. 37 is related to this: αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων ('to praise God with a loud voice for all the mighty works that they had seen'). But such a single event could only serve as the occasion; the reason itself must have already existed before. The circumstances are similar to those attending the decree of the Sanhedrim.

VERSE 19.

The posture of the Pharisees is contrasted with that of this twofold ὄχλος ('people'). *The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.* In their words we find the expression of a mood mingled of vexation and despair, which breeds determination; they utter this, however, only in their own circle: πρὸς ἑαυτούς ('among themselves'). They reproach themselves mutually, that they have thus far not been energetic enough; their careful observation has let the matter grow so great as it now shows itself to be. Οὐκ ὠφελεῖτε οὐδέν ('ye prevail nothing'); namely, with the previous way of waiting and putting off. These words contain not merely a decided commendation of the words of Caiaphas,² but also the demand to carry out his advice the earlier the better. For already: ὁ κόσμος ὀπίσω αὐτοῦ ἀπήλθεν, 'the world is gone after him.' This designation of the external action is intended to mark that action as an expression of the disposition which utters itself therein;³ so that the words imply that the mass of the people in this way has become false to its legitimate spiritual authorities (Meyer). They speak hyperbolically; for really τὰ πλήθη λέγουσιν ('they [intend to] say the

¹ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 196.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 68 note.

³ Euthymius calls it equivalent to ἀκολουθεῖ αὐτῷ ('follows him'): *In quatuor evangelia*, Leipzig 1792, vol. iii. p. 431.

multitude,' Euthymius) while they speak of *κόσμος* ('the world'). But it is significant to the evangelist that they speak thus. For in all these events, beginning with that prophetic speech of the high priest's, he sees a divine ordering which is full of meaning. As the cry with which the people saluted him was divinely ordered, so that it must aid the bringing about of, and the recognition of, the fulfilment of the prophecy in these events; so also is the case with this saying of the Pharisees: 'inscii prophetant' ('unconscious they prophesy;' Lampe¹ and Bengel).

Seeing that Israel was unwilling to know anything of the Messiah who offered himself to them, but gave him up to death, out of his death was the kingdom itself to grow up, and this be granted to the heathen. Both thoughts lie at the foundation of what follows. Thus the saying of the Pharisees forms the transition to the next paragraph.

(3.) VERSES 20–36.

These verses, starting from the death of Christ, open out the prospect of the extension of God's kingdom over the world. The fact that certain Greeks desire to see him, is to be regarded as a pledge for the fulfilment of the indignant words of the Pharisees, *ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν* ('behold, the world is gone after him'). This is the reason the evangelist puts this incident in at this place, for historically the scene belongs to a later day, to Tuesday afternoon (compare Lichtenstein²).

VERSE 20.

Keim³ indeed thinks that because John, especially by the premature use of the cleansing of the temple, had wasted already the means supplied, he had to seize upon new and unhistorical matter, such as the appearance of these Greeks. The event is indeed full of meaning, but it

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. ii. p. 852.

² Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, pp. 386, 388.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 108 f.

does not follow from that, that it is therefore not historical. We know indeed that the feasts in Jerusalem were visited by such heathen proselytes; for beyond question we are to understand heathen by the term Greeks (not Hellenists). But they were ἐκ τῶν ἀναβαινόντων, that is, they belonged to those who were in the habit (Bengel, De Wette, Meyer) of coming to the temple of Jerusalem to worship there. In other words, they were such proselytes (of the gate) as come before us not infrequently in the New Testament, especially in Acts xiii. 43, 50, xvi. 14, xvii. 4, 17, who, though they did not cause themselves to be received, exactly speaking, into the society of Israel, yet held to Jehovah, to the word and worship of Israel, and to the synagogue. This incident is probably to be conceived of as occurring at the place of worship, in an outer court of the temple (Meyer), in the οἶκος προσευχῆς πᾶσιν τοῖς ἔθνεσιν ('a house of prayer for all nations,' Mark xi. 17; Besser).

VERSE 21.

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. They address themselves to Philip with their wish to see Jesus. Of course the reason for their wish was not mere curiosity, but a deep moral longing. They desired to say a word of reverence to him, to receive from him a word of consolatory encouragement. But because it is the Messiah of Israel to whom they, the heathen, desire to speak, they have not the courage to address themselves directly to his person. It is only through the mediation of the church of Christ out of Israel that the heathen attain the personal saving society of Christ. The disciple is to them the representative of the master; hence their reverence also towards him: κύριε ('sir,' Meyer). It is hardly possible to say why they addressed themselves to Philip in particular, since it may have been occasioned by some chance occurrence; yet they, at the same time, were perhaps from Γαλιλαία τῶν ἐθνῶν ('Galilee of the Gentiles,' Matt. iv. 15). They certainly did not do it because of his Greek

name, and of his Greek education, which they argued from the name (Hengstenberg). Bengel remarks on ver. 20: 'praeludium regni Dei a Iudaeis ad gentes transituri' ('the prelude of the kingdom of God as about to pass from the Jews to the Gentiles'). With this also agrees the fact that they come uncalled. Paul comes forward in the synagogues, and addresses himself to the Jews; but it is the heathen, who have heard his words there, upon whom it makes an impression, and who beg him to tell them more of his message; compare Acts xiii. 48. This is here represented in advance by the Greeks.

VERSE 22.

Philip cometh and telleth Andrew; and again Andrew and Philip come and tell Jesus. Did Philip perhaps suspect the importance of this event, and therefore hesitate about it? His was from centre to surface a hesitating, prudent nature.¹ Bengel says: 'cum sodali audet,' 'with a companion he ventures.' Meyer rightly calls attention to the character of originality attaching to such features, which were not demanded by the idea. On the one side stood Jesus' prohibition, Matt. x. 5; on the other stood single prophetic exceptions made by Jesus, as Matt. xv. 22. This gave Andrew, who at any rate was more prompt and determined,² courage to overcome the scruples, which were indeed awakened by the prohibition alluded to, and by the relation of Jesus to Israel.

Whether Jesus was in the interior of the temple, perhaps in the court of the women (Maier, Lücke, Stier³), whither the heathen dared not go, and Philip had perhaps used a pause in Jesus' teaching to go out into the court of the heathen, so that the heathen, who it may be knew him, could seek his mediation (Lichtenstein⁴); or whether we have to think of Jesus as in the so-called court of the

¹ See vol. i. p. 87 f.

² See vol. i. p. 88.

³ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 70, note.

⁴ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 387.

heathen (compare Winer¹), in which he was surrounded by a crowd of men, which separated him from the heathen, and made access to him impossible: all this we must leave unsettled. Nor does the evangelist expressly relate whether their request was granted or not. He has only an interest in the words to which this request moved Jesus, and in which He expressed the importance of this event. We probably, however, ought to suppose that Jesus spoke these words in their hearing. It is therefore not right to call Jesus' answer either unfitting (De Wette) or denying (Lampe, Hengstenberg, Godet), since it is not intended to be an answer at all in the exact sense. Nor is it permissible to designate the whole scene as not clear (Baur), since the evangelist had no intention of giving a complete report of the external occurrence. It would be arbitrary to assume, with Meyer, that the request was to have been granted, but that because of the change caused in the situation by the heavenly voice it was not granted.

With this opens a scene which, beginning with Strauss² and Baur,³ is accustomed to be designated by modern criticism as an unhistorical imitation of the agony of prayer in Gethsemane, which was inadmissible for the Johannean Christ,—an imitation combined with features from the story of the transfiguration (for example, Keim⁴). If that Gethsemane scene be impossible for the Logos-Christ of the fourth gospel, so also is this scene before us. For its emotions remind us exactly of the former, and demand the same psychological view of Jesus' person. The circumstance that John reports this, and not the scene in Gethsemane, is explained not merely from the fact that the synoptists had already related the latter, and that it would not have fitted well into the plan of his gospel, but also, and especially, from the whole character of his narrative,

¹ Winer, *Biblisches Realwörterbuch*, sub voce 'Tempel'; 3d ed., Leipzig 1848, vol. ii. p. 580 f.

² Strauss, *Das Leben Jesu für das Deutsche Volk bearbeitet*, Leipzig 1864, p. 551.

³ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 197 ff.

⁴ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 109.

which is addressed not so much to the representation of the external history, but rather to bringing its substance into prominence, and which then delights to make us recognise this substance in the very beginning of its historical appearance. Just as the conversation with Nicodemus took for him the place of the institution of baptism, and the discourse in the sixth chapter of John the place of the institution of the Lord's supper, similarly this scene assumes here the place of the scene at Gethsemane. This is neither an unhistorical anticipation of historical events, nor in the least a denial of what is not related, but 'an endeavour to grasp and to represent the inner essence of the history, and the substance lying at the base of the separate occurrences.'¹

The scene here reported to us is a singular one. A peculiar twilight-like or dawn-like colouring is spread over it, and Jesus' words, as well as the striking intercourse with the Father, permit us to gaze into the depths of the emotions of his soul, and of the historical events, which depths are rather only hinted at than expressed by the words which move upon the surface as it were.

In the request of the Gentiles, 'Jesus recognises a sign of his Father's, that the time of his working in Israel is at an end. When the Gentiles come and desire him, then the end of his life in the flesh is at hand; for he must first be lifted up from the earth in order that he may draw unto himself all without distinction. Then will the seed-corn that died in the earth bring forth much fruit. Thus, therefore, the hour of his departure from the activity exercised upon his nation was at hand; and how could he have parted from this without a prayer of his deeply moved soul? For he ceases to work upon his nation in order that he may begin to suffer by their means. He prays above all to the Father, not that he may help him out of this hour, but that he may glorify his own name, and whatever he may need for that, to that does he subject himself. Thereupon sounds that sign from heaven, for the

¹ Compare Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, p. 209, and the proof of this given there.

ears of most hearers, a mere noise like thunder; for the more thoughtful, a wonderful sign, that a word of God had been uttered; and for those who believed on him, an intelligible discourse from heaven, a thought conceived in definite words.¹

VERSE 23.

And Jesus answered them, saying, The hour is come that the Son of man should be glorified. Jesus' words are designated as a reply to the announcement of the disciples (*ἀποκρίνεται αὐτοῖς*). Hence there came nothing between, and the emotion at once awakened in him is directly reported. The desire of the Gentiles is a sign to him that the time has come (observe the emphatic precedence of *ἐλθῆναι*) in which his calling is to be fulfilled. This takes effect in order that he may enter into the stage of glory. Jesus names himself purposely *ὁ υἱὸς τοῦ ἀνθρώπου* ('the Son of man'), as the one who is now to be glorified. For his corporality is to be changed to an unconditionally-working organ of his universal calling. By his glorified corporality he who has departed to heaven forms for himself his church out of the nations. Therefore these Gentiles remind him of the nearness of the time of his glorification. But it is a glorification which takes place through death, as he well knows. In death he is assured of the beginning of his glorification.² He therefore cannot think of the future church without at the same time thinking of his death; compare upon x. 16 f. But he thinks of it not in so far as it is death, but in so far as it is the means and condition of that other thing.

VERSE 24.

Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Such, then, is Jesus' thought here also. He introduces it with a strong asseveration, and

¹ Hofmann in Lichtenstein's *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, pp. 387, 388.

² Upon *ἡ ὥρα* ('the hour'), compare vol. i. p. 131 f.

therefore probably not without the thought of opposition or contrast, because it was a strange thought that the glorification should take place by way of death. It is not devotion to the universal life, by which in each case the individual life widens itself out to a fruitful activity (De Wette). But it is the necessity of the process of death, in so far as that process brings the life which is confined to itself (*αὐτὸς μόνος*, 'alone'), and life-force which is shut up in itself, to development, and thus to impartation and to appropriation. This thought is expressed about a lower stage of existence, in order to be transferred to Jesus. This only corresponds to the symbolical character of the whole gospel. The same divine thoughts and divine laws realize and represent themselves upon the various stages of being. Thus also the lowest becomes a figure of the highest. We know from the synoptic parables that the fruit of the earth, the grain, was especially apt for Jesus' comparisons. In like manner also this figure presented itself to apostolic thought as a pertinent one, 1 Cor. xv. 35 ff. Nor was it foreign to the Hellenistic mind, but served the Greeks as a clothing for the secrets of the mysteries. In its application to Jesus, his death comes into consideration, not as a mediatorial death, but as a devotion of himself, in which the individual, self-contained existence is given up in belief, in order that it may pass over into another form of existence, in which its life is capable of fully developing itself, and of fulfilling its special task.

VERSE 25.

The same is now valid as a law also for his followers, because the way which he trod necessarily decided the future history of the kingdom of God. *He that loveth his soul shall lose it; and he that hateth his soul in this world shall keep it unto life eternal.* The way of his followers is not selfish valuation of oneself, but self-denying devotion of self. *Ψυχή* means, not 'life' (Godet), but each time certainly 'soul' (Meyer), in the sense, however, of 'self:' 'animam suam, *i.e.* se ipsum' ('his soul, that is, himself,' Bengel). The task is not desire of oneself, but the oppo-

site. But ἐν τῷ κόσμῳ τούτῳ ('in this world') is added for closer limitation. And as φιλῶν and μισῶν ('loving' and 'hating'), ἀπολλύει and φυλάξει ('lose' and 'keep'), form a contrast, so also do ὁ κόσμος οὗτος and ἡ ζωὴ αἰώνιος ('this world' and 'life eternal,' Meyer). Therefore the hating of oneself is only spoken of under the point of view of this contrast. This designation is also to be supplied in the case of the first class, if not grammatically, yet at least for the sense. A φιλεῖν ('loving') one's own self in relation to this κόσμος ('world'), that is, this untrue reality, has for its result a ἀπολέσαι ('losing') the same in relation to the ζωὴ αἰώνιος ('life eternal'), which is the true reality, and so for the reverse. Our calling is to be a sacrifice. Compare Matt. x. 39.

VERSE 26.

If any man serve me, let him follow me; and where I am, there shall also my servant be. Whoever will be Jesus' servant must follow Jesus upon this way of relinquishment, of contempt, of the temporal life, for the sake of the true gaining of himself. Bengel says: 'Ακολουθεῖτω 'eo itinere quod mihi propositum est' ('let him follow the road set before me'). Jesus' way, however, went to glory in death. In this sense Jesus says, that he who will be His servant in that way will be with Him where He will be, namely, in the δόξα ('glory'). "Οπου εἰμὶ ἐγώ ('where I am') is not to be understood of the way to death (thus I earlier), but of the goal of the way, only expressed as a present, making the future present to us (Meyer). The Father therefore will honour him, because by his following in devotion he has honoured the Son. This transition made by Jesus from himself to his servants is here brought particularly near to his thoughts, because, having been led by that wish of the Gentiles to think of the extension of his kingdom, he had to remind his disciples upon whom this work of extending the kingdom would fall, what the law for the spread of Christianity was to be.

VERSE 27.

Between that future of Christ's kingdom and the present lies death. This thought calls forth the deep inward emotion which here comes to expression. *Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.* *Νῦν* ('now'), when this approaching horror comes before his soul, his soul is shaken. *Ἡ ψυχὴ* ('the soul') is named, as the seat of the feelings, and not *τὸ πνεῦμα* ('the spirit'), as in xi. 33; because the thing to be mentioned here was not the determining mental power of the inward life, but the inward life in its concrete definiteness and capability of emotion. Jesus is here to be thought of, not so much as active and deciding for himself, as he is in that other passage, but rather as passively determined from without.

For the first moment there is something surprising in the fact that the discourse suddenly passes from the great future, out into which Jesus' thoughts had been called by the Greeks, and engages in the expression of this deep inward emotion. The transition lies not so much in the thought as in the feeling. Hence it is only the more arbitrary to consider this an invention of the evangelist's (Baur). How much less likely was it that such a scene should be conjured up here, than that it should be put in the immediate neighbourhood of his death, as in Gethsemane! It was not to be presupposed that the thought of death would have such power over the soul of Jesus; and this scene makes the same impression upon every reader, it comes upon him unexpectedly. We should consider such a convulsion at this place hardly possible were it not reported, and it is only because it is reported that we seek, and doubtless find also, the psychological transition. From the height of the high-priestly prayer, and as well from its world-embracing view as from its expression of the most inward contemplation, Jesus' soul was sunk into the deepest horrors of death; and the case here is similar. Yet the shock of the soul in this place is the beginning only of that convulsion which affected the whole man, as the thought

which precedes it is but the starting-point for those all-comprehensive thoughts and feelings in which the high-priestly prayer moves.

It is not the wrath of God, which he was to appease by his death, that falls so heavily upon Jesus (Hengstenberg, with reference to 2 Cor. v. 21 ; thus also Calvin and Calov), for the repentance of sins and the like is not in question here. Nor is it merely because human joy in life includes in itself the fear of death, and Jesus' soul is to be considered as especially delicate in its organization (Lücke¹), so that the thought of death convulses him. But it is the dread of death that comes over him, because death is the anti-divine thing, the opposite of the society of God, the utterance of the power of and the realm of Satan. Hence, because this man is God's son, therefore is his soul shaken : and that to such a degree that he knows not what he should say. *Τί εἶπω* ('what shall I say?') does not mean that 'the excitement at once overpowers consciousness, the power of deliberation, and freedom' (Baumgarten-Crusius). 'Quid dicam? non, quid eligam' ('what shall I say? not: what shall I choose?'), says Jesus, is Bengel's emphatic remark, to which he adds a reference to Phil. i. 22. 'Concurrebat horror mortis et ardor obedientiae' ('horror of death and zeal for obedience came together,' Bengel). The prayer for help and the will of obedience: both force themselves to expression. 'Sequitur hanc formulam sermo bimembris: et ipsa formula hanc vim habet, ut totum sermonem uno momento cogitatio eius concepisce iudicetur, quanquam lingua humana pronunciationem non uno momento caperet' ('a twofold saying follows this phrase: and this very phrase has this force, that we must consider his mental action to have conceived the whole saying at one instant, although human language is not capable of expressing it at one instant,' Bengel).

The next phrase, *Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης* ('Father, save me from this hour'), cannot possibly be understood as a question (for example, Lampe, Maier, Godet);

¹ Lücke, *Commentar über das Evangelium des Johannes*, 3d ed., Bonn 1843, vol. ii. p. 520.

compare Heb. v. 7. The only thing which fits here is, as Meyer rightly observes, the immediate expression of the feelings, and not of reflection. Not that he now would gladly save himself this hour altogether; only may the Father not leave him in it, only may he help him out of it again; and even this not until he has passed entirely through it. In this sense he corrects the first prayer. Ἀλλὰ 'veruntamen. Affine illud πλήν verum, non ut ego volo sed ut tu' ('yet: akin is that πλήν, but [Matt. xxvi. 39] not as I will, but as thou wilt,' Bengel). 'This hour,' moreover, is not merely the present instant of his inward convulsion, but, in correspondence with John's use of the word, the time of his passion in general, which now dawns for him. 'Ex hora hac passionis. Hanc enim repraesentabat sibi anima Jesu' ('from this hour of passion. For the soul of Jesus was bringing this before itself,' Bengel, Stier¹).

What is meant by διὰ τοῦτο ('for this cause') here? It is not 'in order to redeem mankind' (Olshausen), for that is not suggested by the context. Nor is it 'to be saved' (Lampe), for that falls away with the interrogative conception of the preceding words. Nor is it 'that my soul be convulsed' (Hengstenberg), for that does not agree with the correct conception of ὥρα ('hour'), and is, moreover, in itself a too unimportant thought. Nor is it for the 'glorification of the divine name' (Lücke, Meyer), for that is a second thought, which only follows upon this; and according to the whole plan of the clauses we are not justified in taking διὰ τοῦτο so preparatorily. But because he corrects the prayer that the Father may help him out of this hour, in so far as it appears to contain the thought that he does not wish to pass entirely through this hour, he now says: he did indeed put the cup to his lips for the very purpose of emptying it to the dregs. Similarly also Bengel, De Wette, Baumgarten-Crusius, Godet, and Stier.²

If we here do not have to do with a Jesus of history, but with an idea that hovers over the history, and 'does not

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 73.

² Stier, *ut supra*, vol. v. p. 79.

struggle, does not suffer' (Keim¹), then there is no testimony of psychological truth and reality. Compare also Godet² against Colani.

VERSE 28.

This verse now adds the other thought, that what he in consequence is to suffer, may serve the glorification of his Father. *Father, glorify thy name.* Him alone will he serve. Hence *πάτερ* ('father') is repeated, and *σοῦ* ('thy') placed emphatically before *τὸ ὄνομα* ('thy name'). The Father's name is the revelation of him as Father in the Son. That this revelation may become glorious in the acknowledgment of men through the divine fellowship in the kingdom of God, a fellowship mediated in the Son: such is the thing to be effected by his devotion unto death. 'Glorifica, quovis impendio mei' ('glorify, at whatever cost to me,' Bengel). The granting of this prayer is at once promised to him.

Then came there a voice from heaven: I have both glorified, and will glorify again. The account undeniably contains the fact, and the analogy of similar occurrences confirms it, that the voice which came down from heaven, according to the sense of the report before us, was a real objective voice, which all probably heard, but which only those understood who were intended to understand it. Thus also decides Meyer, with exegetical conscientiousness; and so decide Tholuck, Olshausen, Ebrard, Stier, and Godet, against Maier, Lücke, Baumgarten-Crusius, De Wette, and even Hengstenberg, who understand by the words in ver. 28 only the thoughts which are called forth, by the significant thunder, in the persons excited by Jesus' words. It does not, however, even read; 'they heard these words,' but quite objectively: a voice which spoke these words came, etc.; and Jesus himself calls it a voice.

Meyer has also remarked that the first word *ἐδόξασα* ('I

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1867, vol. i. p. 125; on the other hand, observe the admissions Keim makes upon p. 110.

² Godet, *Commentar zu dem Evangelium Johannis*, translated by E. R. Wunderlich, Hannover 1869, p. 483.

have glorified') is not a thought contained in Jesus' words, and suggested by them. The voice did indeed sound like thunder to some; to others, it seemed to be the words of an angel; and others again, among them the evangelist, heard the very words. But it was a sign to all. The case of this event is the same as that of all similar events: they have an objective reality, but not perceptible by the ordinary senses; to recognise them in their reality, eye or ear must be opened. Yet the necessity of a predisposition of the organ does not transfer an objective thing into the sphere of contemplation.¹ Compare Hofmann.² We are not justified in referring here to what the rabbis called a בַּת קוֹל, 'daughter of the voice,' that is, the echo of a heavenly voice in a sensible sound, or even in human words.³ For, aside from the fact that this is a rabbinical theory of the later time, which we have no right to assume to have been either a popular or a then existing conception, it represents a lower form of revelation, subordinate not merely to prophecy (נְבוּיָה), but even to the hagiographic inspiration (רוּחַ הַקֹּדֶשׁ) of a David and a Solomon; whereas here the Father is conceived as conversing with the Son.

This is the third testimony of the Father to the Son which the gospel history reports. Every time, both at the baptism and at the transfiguration, and here, it is connected with the sufferings of Jesus, and with his declaration of his readiness to suffer.⁴ *Kaì ἐδόξασα καὶ πάλιν δοξάσω* ('I have both glorified, and will glorify') reads the Father's confirmation. The former looks back to Jesus' previous activity in Israel; the latter looks forward into the future which awaits Jesus, not merely his passion or his 'munus sacerdotale' ('priestly office'), in contrast to his 'munus propheticum' ('prophetic office'), but to his passion, in so far as it is the way to the glorification with which a new world-embracing activity will unfold itself to Jesus. The double *καὶ* ('and')

¹ [An argument dangerous to truth, valuable for superstition.—C. R. G.]

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 391 f.

³ Compare Pressel in Herzog's *Real-Encyclopädie*, 1st ed., vol. i. p. 719 ff., 2d ed., vol. ii. p. 130 ff., *sub voce* 'Bath-Kol.'

⁴ Compare Ebrard, *Wissenschaftliche Kritik der evangelischen Geschichte*, 3d ed., Frankfurt-on-the-Main 1868, p. 576.

with the most majestic simplicity unites the two times into one.

VERSE 29.

Some of the bystanders had declared the voice to be a peal of thunder; others, an angel's voice. See above.

VERSE 30.

Jesus pays no regard to this difference of view, and contents himself with emphasizing the reference the event has to the very men present. When Jesus says that this voice was not for his sake, but for the sake of the people, it must be observed that he speaks of the voice, and not of the granting his prayer. The case is the same as with the prayer of thanks spoken aloud at the grave of Lazarus, which was an utterance, for the sake of the bystanders, of his mutual intercourse with the Father,—an intercourse perfecting itself inwardly for his sake, and for the sake of his relation to the Father. At any rate he received the certainty of the granting of his petition, in internal mutual intercourse with the Father. But the giving this intercourse an outward appearance was for the sake of the people; namely, for a sign to them that Jesus really stood in the relation to the Father which was presupposed in and contained in his words.

VERSE 31.

Now is the judgment of this world: now shall the prince of this world be cast out. So much the more shall they consider that sign of his relation to the Father, the more significant and decisive the present is. For this verse does not explain the voice (Hengstenberg), but expresses the importance of the present. Twice with emphasis: *νῦν*, 'now,' is the decisive moment at which the fate of this world and of its prince is to be decided. *Ἄ κρίσις* ('judgment') without the article; therefore, not 'the'—final—judgment is meant, from which Hilgenfeld¹ concludes an opposition to

¹ Hilgenfeld, *Das Evangelium und die Briefe Johannis nach ihrem Lehrbegriff dargestellt*, Halle 1849, p. 274; and *Historisch-Kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 728.

the remaining—and even Johannean—doctrine of the future judgment. That rests upon a fundamental mistake as to the peculiar character of John's gospel. It is true that for this gospel the future is as to its substance already present; but it does not cease therefore, as to its historical realization, to belong to the future. The judgment is future, and yet even now a decision is in process of forming.

'This' present 'world' of unbelief and of hostility against Christ is affected by that judgment. The *κρίσις τοῦ κόσμου τούτου* ('judgment of this world') does not mean either a freeing of the world from Satan's power (Augustine, Cyril, Grotius), or a 'iudicium de hoc mundo, quis posthaec iure sit obtenturus mundum' ('judgment concerning this world as to who hereafter of right shall obtain this world,' Bengel). But the world itself is judged, which does not indeed mean as much as condemned (De Wette), but yet in the result becomes that. Therewith there is a thought of the death of Jesus, which completely filled the consciousness of Jesus in this hour. The hostility of unbelief towards Jesus revealed in His death its entire moral background,—as it supposed, victoriously,—but in that very moral revelation it condemned itself, and was, moreover, to become aware of this in its powerlessness against Jesus. But in the world and in its hostility the evil one is active. Hence, then, the discourse passes directly back to this one.

'Now shall the prince of this world be cast out.' The question arises: out from where? It is arbitrary to think of 'heaven' (Olshausen). To supply 'away from the judge's face,' because the conception, if not that of a case in court, is at least that of an act of a court (Hofmann¹), hardly agrees with *ἐξω* ('out'), which makes us think of a sphere in which the evil one previously had his being, but now no longer has it; besides, the context does not by any allusion make us think of a court-room. We shall therefore only have to think of the sphere which formed the range of his dominion (Baumgarten-Crusius, Meyer). We are, indeed, not to supply *ἀρχή* ('realm') from *ἄρχων* ('ruler') (Godet,

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 449.

Stier¹), since ἄρχων is not an independent conception, but is only completed by τοῦ κόσμου τούτου ('of this world'). But we must supply κόσμος ('world'), which τούτου ('this') does not prevent at all (against Hofmann²), since the world of unbelief is still also the world which Christ wins from Satan.

This begins with Jesus' death and resurrection. For therewith has Jesus, apparently himself forced out of the world, set a firm foot upon the earth, in order now on his part to drive the prince of this world out of it. Hence what took place in Jesus' death and resurrection is only the beginning of the ἐκβληθῆναι ἔξω ('being cast out'). Compare Col. ii. 15. Its aim is, that all kingdoms become the kingdoms of the Lord and Christ, Rev. xi. 15, xii. 10, xix. 6. Whosoever is transferred to Jesus' fellowship, is thereby also transferred from the one kingdom into the other, Col. i. 13. If, because of that kingdom, the devil is called an ἄρχων τοῦ κόσμου τούτου ('ruler of this world'), that is no more and no less Gnostical (against Hilgenfeld³) than when Paul in the unquestioned epistles speaks of a dominion of death, Rom. v. 12 ff.; or of a connection between heathen worship and spiritual powers, 1 Cor. x. 20; or of θεὸς τοῦ αἰῶνος τούτου ('god of this age'; 2 Cor. iv. 4); or when he speaks of the κοσμοκράτορας τοῦ σκότους τούτου ('rulers of this darkness,' Eph. vi. 12).

VERSE 32.

What precedes has already prepared for the thought that Jesus wins the world from Satan, in so far, namely, as it will let itself be brought to belief. Thus, then, over against the previously named effect, of his death and of his glorification, upon Satan, the other effect comes forward: *κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν*, and *I, if I be lifted up from the earth, will draw all unto me*. He takes

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 85.

² Hofmann, *ut supra*, vol. i. p. 449.

³ Hilgenfeld, *Das Evangelium und die Briefe Johannis nach ihrem Lehrbegriff dargestellt*, Halle 1849, p. 178 ff., and elsewhere; still in the *Historisch-Kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 725 ff.

men from Satan, but he draws them to himself; hence in contrast to that one we have here with emphasis ἐγώ ('I') at the beginning, and πρὸς ἑμαυτόν ('unto myself') at the end. Jesus had already spoken of a lifting-up, iii. 14 and viii. 28, both times without ἐκ τῆς γῆς ('from the earth'). While, therefore, in those passages the point of the lifting up on the cross predominates, here, as ἐκ τῆς γῆς shows, the lifting up into heaven is rather in view. To see in that merely a 'taking away from the earth,' a 'putting out of the world' (Hofmann¹), is hardly permitted by ὑψωθῶ ('I be lifted up'), even though we assume that it corresponds not to יָקַר ('to hang'), but, as is probable here, to הָרַיָּן מִן הָאָרֶץ ('to lift up from the earth').² But just as little is the phrase identical with the crucifixion (thus, after most of the older commentators, Hengstenberg), for ἐκ τῆς γῆς will not suit this.

VERSE 33.

In spite of that the evangelist adds in his own exposition of the words, that Jesus said this for the purpose of signifying what death he should die. Before we determine to see in this merely the 'freedom of the mystical interpretation attaching itself to a single word' (Meyer), which yet would not agree with the right understanding of the words, and hence is not a standard, it will be appropriate for us first to observe that Jesus, and doubtless purposely, did not speak explicitly of a lifting-up into heaven, but kept the expression so general, that it probably is and is meant to be capable of reference to various things. In remembrance of previous similar sayings of Jesus, it is significant to the apostle that Jesus here also speaks just in this way of his lifting up.

From this he draws the right for his interpretation, to remind us that we should think not merely of the lifting-up into heaven, but also of that upon the cross, and that Jesus used this word of a twofold meaning, in order at once

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol. ii. part i. pp. 301, 303.

² Bleek, *Beiträge zur Evangelien-Kritik*, Berlin 1846, p. 231 ff., and Meyer.

to comprehend under it that, the thought of which might otherwise not so readily occur to us; compare Lücke, Olshausen, Ebrard, Godet. The evangelist did not intend his explanation to be taken so externally, as that the death by crucifixion as such should alone be thought of, but that we should think of it as the beginning of the lifting-up from the earth, the end of which was in heaven at the right hand of the Father. The fact, moreover, that His death was exactly a death on the cross, caused him to perceive this, namely, that Jesus had used the *ὑψοῦν* ('to lift up') on purpose, in order to designate this as the beginning of the lifting-up. Meyer, for the sake of *ἐκ τῆς γῆς* ('from the earth'), declares himself against this and the evangelist's explanation; but that may be disposed of by the fact that Jesus even on the cross was to be for the men on the earth the sign lifted up before their eyes, to which they should look up from the earth.

Thus lifted up now, he has drawn all unto himself. For not merely has He, ruling full of power from heaven, begun to wrest His kingdom from the evil one, but His cross also has become the means of a belief such as He did not find in His life in the flesh. The word of the cross, 1 Cor. i. 18, ii. 2, became the means of effecting belief; and from the cross of Jesus went out the power of love which draws to him. It is, however, an incorrect extension when Meyer draws from *πάντας* ('all') the conclusion that no one shall remain a subject of the *ἄρχων τοῦ κόσμου τούτου* ('ruler of this world'),—a result which Olshausen would prefer to draw from *ἐλκύσω πρὸς ἐμαυτόν* ('I will draw unto me'), as a point which, exactly speaking, 'leaves no room for the resisting activity of man.' Against the latter, the well-known sturdy explanation of Luther's from drawing is sufficient. Against the former, it is not enough to say that by *πάντας* ('all') here we are to understand only the Gentiles (Olshausen); the proper reply is that the contrast is not between man and the devil, but between the time before and the time after the lifting-up.

Then, when he shall be lifted up, Jesus will begin—by his Holy Ghost which he sends, that he may give testimony

to him, and that he may work in his service upon the hearts of men, xiv. 16 ff., xv. 26, xvi. 7, 14—to draw all men without distinction, ‘etiam gentes’ (‘even the Gentiles,’ Bengel), unto himself. This is the rich fruit which the grain of wheat is to bring forth; compare also x. 16.¹ *Πρὸς ἑμαυτόν* (‘unto me’) passes beyond the idea of belief (De Wette says: to belief on me). It is personal fellowship—hence designedly *ἑμαυτόν* (‘myself’), which is stronger than *ἐμέ* (‘me’)—with which the various details to which some refer here, such as his kingdom (Lücke²), and the like, are already given. The history of this drawing into his fellowship is the history of Christianity upon earth.

VERSE 34.

The words of Jesus could hardly make them think of death (thus De Wette, Meyer, Stier³), but rather on a heavenly exaltation, in general, on a removing from the earth. The Jews then also understand it of this. *The people therefore answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, the Son of man must be lifted up? who is this Son of man?* Jesus’ words seem to them to conflict with the Old Testament Scriptures (*ὁ νόμος*, compare x. 34): these teach that the Christ is to remain for ever. They think not only of ‘Ps. cx. 4, Isa. ix. 5, 7, and especially of Dan. vii. 13 f.’ (Meyer, De Wette), nor even merely of Ps. xvi. 10, xlv. 7, etc. (Bengel), but on the continuous view of the Old Testament, that with the appearance of the Messiah and of his kingdom the history of Israel will have reached its goal. What, however, should become of this kingdom of God upon earth, if the Christ should be removed from the earth? That they are not able to understand. Now they remember that Jesus had spoken of a glorification of the Son of man, ver. 23. In this sense doubtless they also conceived the

¹ Compare Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol. ii. part i. p. 303.

² Lücke, *Commentar über das Evangelium des Johannes*, 3d ed., Bonn 1843, vol. ii. p. 532.

³ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 87 f.

ὑψωθῆναι ἐκ τῆς γῆς ('to be lifted up from the earth'). For they think of ver. 23 when they speak of υἱὸς τοῦ ἀνθρώπου ('Son of man'), and do not take the phrase 'Son of man' from Dan. vii. 13 f. (against Meyer, Stier¹), which is too remote. It is arbitrary to assume that the evangelist had not reported accurately from memory Jesus' discourse (Tholuck); or much more, that he made the Jews speak thus in recollection of iii. 14.

They know very well that Jesus meant himself by υἱὸς τοῦ ἀνθρώπου; and no less that he wished to be the Christ. Only from this, and not from Daniel, do they identify the Son of man and Christ. Now, however, in their view, what Jesus said cannot be true of the Christ. Is he then perhaps another, and not the Christ? Who is he then, if he called himself the Son of man, and said of himself as such that he will be lifted up? Hence the οὗτος ('this') does not imply 'this one contrary to the Scriptures' (Meyer), but the one of whom the ὑψωθῆναι ('being lifted up') is true, which cannot be true of the Christ. As to 'Son of man,' compare on i. 52,² and Keim,³ with his accounts of the literature. As to the Jewish opinions touching the unlimited continuance of the Messianic kingdom, compare Schürer's *History of the New Testament Period*.⁴

VERSE 35.

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. Jesus does not enter upon the question of the Jews, and explains neither about the ὑψωθῆναι, nor about the identity of or difference between Χριστός and υἱὸς τοῦ ἀνθρώπου ('Christ' and 'Son of man'), but points them to that which it is necessary and wholesome for them to do, and to care for now. In this he only acts as we see him

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 88.

² See vol. i. p. 329 f.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1871, vol. ii. p. 65 ff.

⁴ Schürer, *Lehrbuch der neutestamentlichen Zeitgeschichte*, Leipzig 1874, pp. 592, 599.

acting throughout. The belief which he demands is not a mere new knowledge in reference to this man Jesus as the Messiah who has appeared, but a moral act of personal acknowledgment and fellowship. The first and the absolutely necessary thing was to acknowledge and to accept the gift of God in him, iv. 10, which Jesus could not free them from by declaring himself directly to be the Christ. All knowledge then resulted of itself from that moral event; compare also Bengel and Meyer. In this thirty-fifth verse Jesus first confirms, and then states, for what they are to let him serve unto them.

The light will shine among them (ἐν ὑμῖν) only a little while longer; so long, namely, will the time of salvation for Israel, which has dawned in him, and is given in his person, be present. This is said in contrast to the Jews' thoughts about the eternal stay of the Christ among them (Bengel). Ὡς, A B D K L, not 'quamdiu' ('as long as'),—thus Grimm,¹—but 'quemadmodum' ('according as'), agreeably to the original meaning. The reading ἕως ('until'), ⚭ E F G, is an easier reading, which has arisen by the carrying over of the final vowel of the preceding word. According to the fact that they have the light, so shall now also their walk be,—that is, they shall, because they have the light, now come to the light, iii. 21, and walk in the light, viii. 12. The former comes to pass in that they believe on Jesus as the light. In the latter, they exhibit themselves as υἱοὶ φωτός ('sons of light'), which they have become by belief, ver. 36. For by belief τὸ φῶς ('the light') has become for them the power deciding their being and life. He, the decisions and determination of whose being are thus effected by another, is called and is the son of that other. From this effect we can perceive what intimacy of the relation of personal fellowship lies in the essence of the πίστις ('belief'). That is here, too, the most urgent and the last word that Jesus is able to say to the Jews: to enter into such personal communion of life with him that he become the deciding power of their being and life. The first presup-

¹ Grimm, *Lexicon Graeco-Latinum in libros Novi Testamenti*, Leipzig 1863, p. 466 a.

position for this is the moral condemnation of the previous manner of life, before Christ can bestow the essential blessing of salvation which he brings and is, and therefore Christ testifies to himself here as τὸ φῶς ('the light'); compare the introduction to chap. vii.-x.¹

He who refuses this will have the fate of being overtaken by σκοτία ('darkness'); that is, not merely the time (De Wette), but that position of being from which the light in Christ is withdrawn. For although they even now belonged to the σκοτία, yet there stood over against this the light, and therefore the possibility of deliverance in Christ; they were not yet fully and for ever given over to darkness. That condition, which follows as night upon the day that has dawned for them in Christ, is designated by καταλάβη ('seize' or 'come upon'), as a severe fate that falls upon them like a hostile power. Thus καταλαμβάνειν, 'de malis aliquem supervenientibus; apud Graecos ita inde ab Hom.'² ('to seize,' 'concerning evils coming upon one: thus among the Greeks from Homer onward'). It is true of those who are thus given up to the darkness, and who guide their walk and conversation in it, and not in accordance with the light, that they walk without knowing whither,—that is, that they advance to their destruction without observing it.

VERSE 36.

According to the fact (here also ὥς—in this place & too—not ἕως) that they have the light present in Christ, they are to believe on it, that is, on Jesus in his saving importance; believe—in the sense of personal communion (compare above)—in order that they may become children of the light,—that is, may bear the manner of the light in themselves as their determining power (see above).

Thus Jesus places side by side his exhortation to belief and that prophecy as to the future of unbelieving Israel. His words found a dreadful fulfilment in the judgment that overtook Israel. The unbelief and the rejection of

¹ See vol. ii. p. 197 f.

² Grimm, *Lexicon . . . in libros N. T.*, Leipzig 1868, p. 227 a.

Israel on the one hand, and the extension of the kingdom of Christ among the nations on the other hand, stood before the evangelist's eyes as he wrote these words.

This experience which he had gone through with after the departure of the Lord, caused him to understand that event, which he here relates from ver. 20 onwards, in its prophetic significance, and as well to understand Jesus' words in the full compass of their far-reaching meaning. The future of Christ's kingdom is the thought that rules this section; and the mention of the death and of the convulsion of Jesus stands in closest connection with this. It is clear, therefore, that this scene has an utterly different character from the one in Gethsemane. The theme, however, is the old one, belief and unbelief on the one side, the person of Jesus as the son of God, in whom salvation and the future of salvation are given, on the other side.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν: *These things spake Jesus, and departed, and did hide himself from them.* Ver. 36 closes this section. 'Hoc ipso significavit quid posthac futurum iis esset' ('By this very act he signified what future would hereafter be theirs,' Bengel). For the words of the evangelist show us distinctly enough that it was not an ordinary departure, perchance to seek rest at night or the like, but that it took place by design (against Meyer). The circumstance that he concealed himself from them, and therefore had reason to conceal himself from them, that is, to go out of the way of their hostility, causes us to recognise plainly the situation, and so then also the future of Israel. *Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν* ('yet a little while is the light with you') is recalled to our memory. Hence Lampe¹ names it: 'Praeludium summi iudicii occultationis domini, quod Moses iam comminatus fuerat, Deut. xxxii. 20' ('the prelude of the severest condemnation of the hiding of the Lord, which even Moses had threatened, Deut. xxxii. 20'). He adds, the sun of righteousness is declining towards its setting for Israel.

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. ii. p. 891.

In such a manifold and yet in such a closely connected way have we, in these three occurrences of the twelfth chapter, been pointed forward from the present into the future, in order that we may recognise in Jesus the one given up unto death, the salvation of the world. Herewith the evangelist has reached the close of this entire division, in which, by the contrasting of Jesus and the Jews, he has historically presented the preaching of the Son of God, and of belief on him. Before he passes over to a new division, he again gives in comprehensive words a view of the whole situation, and of the result of the discussions of Jesus with the Jews. The following section serves this purpose.

C. XII. 37-50. THE FINAL DECISION.

This is what is here given against Israel in its relation to Jesus. All that we read here, even of the words of Jesus, is retrospective and summarizing. This retrospect and this judgment are introduced by the close of what precedes, by the silent sermon of Jesus' departure. The decision of the evangelist is surrounded by words from Isaiah and from Jesus.

(a.) VERSES 37-40.

The final judgment of the evangelist upon Israel's bearing towards Jesus reads, that it remained unbelieving. For those of whom he speaks are the Jews in general. The discourse generalizes itself to a comprehensive consideration of the question.

VERSE 37.

The absolute statement about the Jews in general, that: *they believed not on him*, is not merely to be understood 'according to the majority' (De Wette). For as many of them as believed, thereby cut themselves loose from Israel, the characteristic of which consisted in the very rejection of Christ. The course which the history of Christ and of his church took, was determined by the unbelief of Israel. In the other case, namely, had Israel believed, the course would

have been a different one. Such unbelief, besides, is the more reprehensible, seeing that: *he had done so many miracles before them*, namely, as he was well known to have done. It is: 'so many,' and not: 'so great' (De Wette, Lücke); compare against that, for example, xxi. 11; Meyer recalls the distinction in the familiar *τοσαυτά τε καὶ τοιαῦτα* ('so many and so great'). The nation, vii. 31, and the heads of the nation, xi. 47, alike confess that he had done many signs.

It was not, however, 'the multitude of the miracles' which should have convinced them (Meyer). But the untiring, urgent self-testification of Jesus is thereby emphasized; for that made their unbelief inexcusable. Thus very possible had Jesus made it for them to win belief upon him. The fact that Jesus did not tire in testifying of himself, was to make an impression on them; and the *σημεῖα* ('signs') were to show them what Jesus' importance was. We here find *σημεῖα* in the same sense as from the very beginning, at Jesus' first activity in Jerusalem, ii. 23. The evangelist does not mean belief on miracles in the ordinary sense, or a proof of Jesus from miracles (De Wette); but that belief which takes occasion, from the significant parts of Jesus' acts, to receive into itself in the gradual progress of moral energy the very person of Jesus, which person in its various sides belief recognises from these acts.¹

VERSE 38.

In such unbelief of Israel the prophecy of the Old Testament word was fulfilled. Some have understood *ἵνα* ('that') in the sense of the divine decree (Meyer, De Wette); but it is used in no other way than in the other New Testament quotations, for example, in Matthew. Because Israel was the same as in the times of the fathers, Matt. xxiii. 29 ff., Acts vii. 51, therefore, now also that which the messengers of God then had to experience, was to repeat itself. The same thing that happened to the prophet there, was to happen likewise to Jesus.

Who hath believed our report? and to whom hath the arm

¹ Compare on vol. i. p. 178 ff.

of the Lord been revealed? Thus speaks the prophet, Isa. liii. 1; these are not words of the heathen, as Hofmann thought earlier,¹ but afterwards saw to be wrong.² But the words are not spoken in the name of the prophet (thus usually: 'from Calvin to Stier and Oehler,' says Delitzsch). For שְׁמוֹעָה אֲשֶׁר הִשְׁמַעְנוּ is not שְׁמוֹעָה אֲשֶׁר הִשְׁמַעְנוּ, but שְׁמוֹעָה אֲשֶׁר שָׁמַעְנוּ ('our report' is not 'the report we have made known,' but 'the report we have heard').³ The meaning therefore is, 'the message we have received' (against Meyer's: 'the message they receive from us'). The words are not spoken in the prophet's name, but rather here, as in all other passages where the prophet speaks with the word 'we,' xlii. 24, lxiv. 5, xvi. 6, xxiv. 16, the prophet speaks them in the name of Israel; compare Hofmann and Delitzsch. After it has come to the knowledge of the truth, Israel, namely, that which has come to belief and to knowledge, bewails the fact that it—in the time of its unbelief—had not believed in the divine message, and had not recognised 'the arm of the Lord,'—that is, his wonderful display of power, which revealed itself in the servant of Jehovah. This, therefore, implies that a time of unbelief preceded the time of belief; those who did not turn unto belief, persisted in that unbelief.

The evangelist now transfers this to his own day. Accordingly, it is not merely erroneous to say that the subject speaking is Jesus (thus Meyer), since there, indeed, it is a saying of Israel's; but also to say that the evangelist—with all who think as he does, in unison with the believers of the Old Testament, whose mouth the prophet is—speaks here in painful opposition to the unbelief of Israel. For the fulfilment is not concerned with the subject speaking, but with the fact of unbelief and of blindness. This is all the evangelist wishes to testify. But he does it in such a way as to show that the Jews could and should have

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1841, vol. i. p. 267, vol. ii. (1844) p. 109.

² Hofmann, *Der Schriftbeweis*, Nördlingen 1859, vol. ii. part i. p. 159 f.

³ Compare Hofmann, *Der Schriftbeweis*, Nördlingen 1859, vol. ii. part i. p. 160; and Delitzsch, *Biblischer Commentar über den Propheten Jesaia*, 2d ed., Leipzig 1869, p. 535.

believed. This lies in ἀκοή and βραχίον κυρίου ('report' and 'arm of the Lord'); it was a revelation which accredited itself as a revelation of the God of Israel.

VERSES 39 AND 40.

To this vers. 39 and 40 add the statement of the reason why they could not believe. The words are taken out of Isa. vi. 9, 10. The command of God to the prophet to harden the people with his word, is seen by the evangelist to be fulfilled in Jesus and in the Israel of his day. Israel had incurred a judgment of hardening,—compare Matt. xiii. 14 f., and the parallels, Rom. xi. 7 ff., 25,—and therefore it was impossible for it to believe on Jesus. It is not said why the judgment had fallen upon it. But the predestinarian or Gnostic conclusions for which this passage has been misused,—as Hilgenfeld even yet¹ sees here a confirmation of his explanation of viii. 44, that Israel stood under the influence of demoniac powers,—are at once refuted by a mere comparison of it with the Old Testament passage. For in the evangelist's, as well as in the prophet's words, a fact which affected Israel is related, and not a condition which, from the first, on the ground of a creative dualism, would have been proper to it by a necessity of nature.

The whole connection in Isaiah—especially the first five chapters, which were put before it for that very purpose—shows that this judgment was passed upon Israel because of its behaviour; compare Delitzsch on this passage in Isaiah. So also here the impossibility of belief is founded in an obstinate conduct on the part of those affected by this judgment. 'Prius non credunt, refractarii; tum non possunt credere. Falluntur qui ordine inverso dictum putant: non potuerunt credere, itaque non crediderunt' ('at first they do not believe, obstinate men; then they cannot believe. They err who take the saying in the inverse order: they could not believe, and so they did not believe,' Bengel). The imperatives in Isaiah are here changed into historical

¹ Hilgenfeld, *Historisch-Kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 725.

tenses, because the command and the prophecy are to be set forth as fulfilled. There the imperatives are directed to the prophet. He works the blinding and hardening by his word of preaching. In the unbelieving people the prophet's word and activity must produce only the more evil, a blindness, and hardening, so that Israel at the end cannot believe at all. Such, too, was the case here with Jesus. There, the prophet did it in the service of God, and therefore, in fact, God did it through his prophet; and thus, here, God does it through Jesus.

The most appropriate thing will then be to think 'God' as the subject of the verbs (Bengel, Lücke, Meyer), and not Christ (thus Hofmann¹ and Ebrard), or least of all the devil (thus Hilgenfeld, see above, and Scholten). For God's command to the prophet is here laid in the prophet's mouth as fulfilled. Thus he speaks: *τετύφλωκεν* ('hath blinded') from God, and *ἰάσομαι* ('shall heal') from himself (Meyer) — *ἰάσομαι*, not *ἰάσωμαι*, with dissolved construction; — the way of healing would be repentance. In this manner did Jesus have to speak at the end of his activity. But it came to pass by means of Jesus. That is to say, he could doubtless have secured recognition for himself, had he been willing to bring about the kingdom of God in such a manner as the Jews desired, and if he had not from the very first demanded belief as a moral act resting on a moral self-condemnation.² Jesus' calling was, however, first to heal Israel of its moral corruption, before he made it glorious. In the case of such healings as at v. 1 ff., Israel could perceive what he was ready to effect for it, and what it lost in that it only let Jesus' self-witness serve to harden it.

(b.) VERSES 41-43.

The evangelist adds a remark of his own to the words of Isaiah. The words quoted from Isaiah are true of Christ, because Isaiah beheld Christ's *δόξα* ('glory'), and spoke of it.

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 110.

² Compare, for example, vol. ii. p. 9.

VERSE 41.

With ταῦτα εἶπεν ('these things said') we understand as a matter of course: in a prophetic way, and, indeed, prophesying of Christ. But the reason for his saying this in such a sense is that he saw Christ in the Spirit. For there is no question that we are to think of this at αὐτοῦ ('of him'). This explains why the second clause of ver. 41 is connected with the first by ὅτι ('because'): *because he saw his glory*. The manuscripts are rather in favour of ὅτι than of ὅτε ('when'), and it is the less simple and easy reading. Isaiah saw Christ's glory, and at the same time transferred to Jesus that which was true of himself. For as well what the Old Testament prophets say of themselves in their calling, as what is reported in the Old Testament history of salvation touching Jehovah's revelation and appearance which was to find its goal in Jesus Christ, is valid as a prophecy concerning Jesus.

Hofmann¹ says: 'If Isaiah, at that time the messenger of the God who was to come, could not enlighten, but only blind the multitude when he spoke in the name of God whose glory he had seen, then it will not be any more effective if He himself become man and prophet, and Himself express His concealed glory in the unimposing character of the form of a servant. For Christ effected by his spirit, for the sake of the prophecy about himself, whatever Isaiah saw, and heard, and wrote. And how could the prophet's word now produce any other effect than it produced at the earlier date? The feelings and character of the people are such now as they were then. Καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαΐας ("well did Isaiah prophesy concerning you"), says Jesus to the Pharisees and scribes, the blind leaders of the blind multitude, while he reproves them with the words from Isa. xxix. 13; see Matt. xv. 7, 8; Mark vii. 6, 7.' Ver. 41 looks back at ver. 37, where the σημεῖα ('signs') are spoken of in which Jesus revealed his δόξα ('glory'); and the unbelief is cited, which he found in spite

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 110.

of the signs. Belief in the appearance of God in Christ on the basis of the *σημεῖα τῆς δόξης* ('signs of glory'), as the demand, and in spite of these unbelief as the reality—here we have again the fundamental thoughts of the gospel in this retrospect of the previous contents of the same.¹

VERSE 42.

Yet Jesus' self-witness did not remain altogether without belief: *nevertheless, even among the chief rulers many believed on him*, even (καί) among the rulers. But the goal of belief is confession, as this also forms the close of the gospel, xx. 28, namely, as the completion of belief, xx. 29. This *ὁμολογεῖν* ('confessing') was lacking in the case of these rulers. They were afraid of the Pharisees, the representatives of the orthodox opposition to Jesus, and they feared they might be put out of the synagogue; compare ix. 22.

VERSE 43.

The internal reason for this fear and this lack of belief was the *δόξα τῶν ἀνθρώπων* ('praise of men'), which they loved more (*μᾶλλον*, 'potius,' compare on iii. 19) than the *δόξα τοῦ θεοῦ* ('praise of God'). These words evidently point back to v. 44. For although, by the addition of *παρά* ('from') in that passage, the conception of the *δόξα* ('praise') is kept more objective; yet, nevertheless, the conception here is not identical with the ordinary desire of honour, but receives from the preceding phrase (*ἄποσυνάγωγοι*, 'out of the synagogue') its closer reference to the honour of Israelite society. Because of the disgrace connected with it in the eyes of men,—namely, of the men of their own nation,—they could not bring themselves to choose that *δόξα* ('praise') which God desired to give in Christ Jesus. For the genitives *τῶν ἀνθρώπων* and *τοῦ θεοῦ* ('of men' and 'of God') are subjective genitives; hence it is not honour 'before' men and God, but honour which men and God bestow. Thus the evangelist, with experience of it before his eyes, writes that so many in Israel who were also inclined to belief, could not determine themselves to an

¹ Compare vol. i. pp. 177-186.

unreserved confession of Jesus, or stood in danger of withdrawing again from the same, because a breach with external Israel, and the therewith connected disgrace, were inseparable from belief.

(c.) VERSES 44–50.

These closing words of Jesus have always offered difficulties to the commentator. Even if they are not ‘utterly without connection,’ they are nevertheless ‘wanting in locality, and are introduced without a new thought’ (Keim¹). The older expositors and Hengstenberg do indeed assume that they were spoken to the Jews; but that is contradicted by the preceding ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν (‘he departed, and did hide himself from them,’ ver. 36), which the evangelist has not withdrawn. Some assume, in endeavouring to support this view, that Jesus spoke these words ‘in ipso discessu’ (‘in his very departure,’ Lampe²), and Bengel³ likewise declares: ‘verba in ipso abitu effatus est, quum notabili iam intervallo remotus ab hominibus esset; quare clamasse dicitur, ut scilicet illi ipsi, quibuscum locutus erat, audirent’ (‘he spoke the words in the very act of going away, when he was already quite a distance off from the men; for which reason it is said that he cried, namely, so that the very men with whom he had spoken might hear’). This view, however, is just as artificial and as little warranted by the gospel account, as it is disagreeable in its conception, at least in Bengel’s modification of it. Besser’s⁴ opinion, and mine earlier, was that Jesus spoke these words, not before the Jews, but before the disciples, and not to the Jews, but about them. But that is not hinted at in any way, and is, moreover, opposed by ἔκραξεν (‘cried’).

When we consider that the evangelist desires to give his final judgment as to the conduct of Israel, and as to the

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 109.

² Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. ii. p. 903.

³ Bengel [*Harm.* p. 452], see *Gnomon Novi Testamenti*, ed. Stuttgart 1860, p. 378, on John xii. 44.

⁴ Besser, *Zeitschrift für die gesamte lutherische Theologie und Kirche*, 1852, pp. 617–635.

whole situation, and that Jesus' words here contain nothing that had not been said in previous discourses of Jesus, it will ever be the most apt explanation to say that he summarizes previous discourses of Jesus in order to make us understand the situation; thus say nearly all the more modern interpreters, Stier,¹ also Ebrard, Godet. It is not necessary to take *ἐκραξεν* ('cried') as a pluperfect. In contrast to the unbelief of the Jews, the evangelist put vividly before himself and his readers how Jesus (*Ἰησοῦς δέ*) cried out publicly and testified,—namely, of the salvation of belief on his person, and of the destruction and judgment of unbelief. Such is the point of view under which the evangelist places this reminder of earlier discourses of Jesus.

First of all Jesus, that is, the evangelist in words of Jesus, recalls what importance attaches to Him, and therefore to belief on him, in order that in contrast therewith it may become clear what a responsibility rests upon unbelief of him. In him God has been revealed to the world. Hence the posture towards him is a posture towards God Himself; and so the rejection of Jesus is a rejection of God Himself. Therefore salvation and destruction are connected with him, and with the posture towards him.

VERSE 44.

Jesus cried, and said, He that believeth on me, believeth not on me, but on Him that sent me. When they believe on him, they do not believe on him as if he were alone, viii. 16, separated from the Father, and as if he had come of himself, viii. 42; but on him as the one sent by God, who is together with the Father, x. 30, 38, in whom the Father is present.

VERSE 45.

He that seeth Him doth not see Him merely, but also the one who sent Him, and who has revealed Himself in Him; compare xiv. 9. Jesus' essence does not consist in his merely external human appearance, but in his internal relation to the Father.

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 92 f.

VERSE 46.

This now forms the basis for all that follows. For if he is the revelation of the Father, he is then the appearance of the light; compare viii. 12, ix. 5, xii. 35 f. There is given therefore in him the possibility of deliverance from the *σκοτία τοῦ κόσμου* ('darkness of the world'), and of transference into the realm of light; compare Col. i. 13. He loses this, therefore, who does not believe on him. With the conception of the light, Jesus begins the description of the judgment that unbelief has drawn upon itself; he closes with the conception of life, ver. 50. Jesus desires to remind the disciples, the evangelist desires to remind Christians, of this double side of the salvation in Christ: they had been in the darkness, and are now become children of the light—1 John treats of walking in the light;—and they had been in death, and are now become sharers in life through the life that appeared in Christ, and through his living word—1 John begins with this:—both these have they become by the fact of *πίστις* ('belief'). Such is, therefore, the interest attaching to belief and unbelief. This twofold salvation is given in his word. And the condemnation is given in the rejection of his word. This is developed in vers. 47–49.

VERSE 47.

This judgment falls upon those who hear his words and do not keep them (*φυλάξῃ*, according to the manuscripts, and not *πιστεύῃ*, 'believe'). These are not such as have become believing, and then have denied the belief by their walk and conversation; but such as have heard the word without treasuring it in their hearts (thus with Meyer, against Lücke; compare also Weiss¹), seeing that it also in ver. 48 is exchanged for *μὴ λαμβάνων τὰ ῥήματά μου* ('he that receiveth not my words'). When Jesus denies that he will judge these, because he has come to save and not to judge, he speaks, as at iii. 17 f. (compare on that passage), of that which is now his calling, and not of what

¹ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 27 f.

he will do in the future. Hence no conclusion can be drawn from this as to a denial in the fourth gospel of a future judgment of the world by Jesus (compare Weiss,¹ against Reuss,² and especially Hilgenfeld³). But His word is even already the critical power.

VERSE 48.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. It does not say ἔξει ('will have'), but ἔχει ('hath'). And the word will in the future condemn man at the bar of Jesus only in so far as it is already the judge of men. It is, moreover, a judge now, by reason of the fact that it makes belief possible to every one whom it approaches, and who has good intentions.

VERSE 49.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. The judgment which the word exercises upon man and his future is an absolutely decisive one, because Jesus is throughout only the word of the Father; compare vii. 16 f. It is this in its whole extent, whence it is enlarged to speaking in general in τί εἶπω καὶ τί λαλήσω ('what I should say, and what I should speak'); the former is to be understood of the contents, and the latter of the external act of speaking.

VERSE 50.

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. The fundamental mention of God, ver. 44 f., was associated with the designation of salvation as light, and this retrospective mention of God is associated with

¹ Weiss, *ut supra*, p. 27 f.

² Reuss, *Histoire de la théologie chrétienne au siècle apostolique*, 2d ed., Strassburg and Paris 1860, vol. ii. p. 498 ff. (1st ed., 1852, p. 455).

³ Hilgenfeld, *Das Evangelium und die Briefe Johannis nach ihrem Lehrbegriff dargestellt*, Halle 1849, pp. 272-275; and also in his *Historisch-Kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 713.

the designation of the divine saving will as eternal life. This is the *ἐντολή* ('commandment') of the Father. *Ἐντολή* denotes not merely a commission (Meyer), and not merely 'a doctrine entrusted to him' (De Wette, Maier), or a guide and instruction (Baumgarten-Crusius), but God's saving will, in so far as it became the basis and norm of all Christ's action.

This saving will of God has for its contents and its aim the *ζωὴ αἰώνιος* ('life everlasting'). What Jesus speaks, he does not speak for himself (compare the mutual relation of *ἐγώ*, 'I,' and *ὁ πατήρ*, 'the Father'), according to his own pleasure, but just as the Father has told him that he shall speak,—namely, by his word to mediate the life only in such a way as that he places the moral posture of belief as a condition, and condemns the opposite posture; that is, that he testifies to himself as *φῶς* ('light').

Herewith this discourse enters into the fundamental thought which had predominated in this whole division, the end of which we have reached. The evangelist, in the history of the relation of Jesus and the Jews, has set before us: Jesus, the Son of God, as the life and light, to be recognised as such in his *σημείουσ* ('signs'), the object of belief in his word;—the essence, possibility, and wholeness or necessity of belief;—and, on the other hand, the root, essence, and self-condemnation of unbelief. He now displays Jesus to us as love in relation to his followers, his own.

EXPOSITION.



III.

JESUS AND HIS OWN.

CHAPTERS XIII.—XX.

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ACCORDING to Keim,¹ the second half of the gospel begins here : upon the sufferings and the love of Jesus. Our inquiries² as to the arrangement of the gospel have shown that we cannot divide in this way. But the truth at the foundation of Keim's view is that Jesus has done with the Jews, and now addresses himself to his own followers. The words with which he parts from the former are words of condemnation. From that we are to learn how to understand their history. The word of God has been the genetic principle in sacred history, from the word of creation onwards through all ages. Thus also, since Jesus' departure, a word of God has been the history-forming power in Israel, but it has been a condemning word.

That is the evangelist's meaning when he cites the words Jesus spoke last. Hence he can save himself the reporting of the judging prophecies as to Israel. Since he desires, as we have seen, to teach us how to understand the essence of the history, he likes to set before us such discourses as contain in advance the substance of the historical occurrences and words. Such is the case here ; as it was true in relation to the Jews, so is it now that Jesus turns to his own followers. It is a matter of course that in this new phase the feeling of love at once comes into the foreground. The Lord desires to cultivate loving fellowship with his followers. Just as baptism and the Lord's supper in their substance

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1867, vol. i. p. 114.

² See vol. i. p. 189 ff.

are anticipated, so here we find an anticipation of that form of loving communion of Jesus with his own which is brought about by his glorification. We may therefore say that the seventeenth chapter takes the place of the story of the ascension.

But the historical character of those discourses which anticipate baptism and the Lord's supper is not denied, since the negative power of the present comes out plainly enough, and the discourses starting from the present become prophetic for the events of the new future order of affairs which is constituted by Jesus' glorification. And in like manner we see in this place a negative factor, namely, in the weakness of the disciples' belief and understanding, which points to an event that is to bring both belief and understanding, and therewith also, the fellowship of the disciples with Jesus, to perfection; that event is the impartation of the Spirit. Hence it is that the evangelist seems to have endeavoured to make very prominent how far the disciples yet were from being mature and complete in this respect.

Since the completion of the loving fellowship appears to be and is dependent upon the completion of the external history of Jesus, therefore the account of the intercourse of Jesus with his own followers must turn back to the history of the relation of the Jews to Jesus. Indeed, the hatred against Jesus the Christ which lay in the unbelief of Israel from the very beginning, and which now comes to light in its highest utterance and perfection, will serve just as much for the counterpart of the loving fellowship of Jesus with his followers, as the action of this hate appears as the means to help to complete that fellowship, seeing that this hatred is called upon to lead the history of Jesus to its goal. Jesus, moreover, by the fact that in this way the hatred of the Jews must serve only the purpose against which it is warring, asserts himself as master over against them.

We therefore perceive that this third part of the gospel consists of two divisions. The former shows us Jesus' love and the belief of his followers. The latter shows us Jesus as Lord over against the unbelief of Israel and the belief of his own followers, both in their completeness. In the

former part, love reveals itself as well in the condescension, chap. xiii., as in the exaltation of the Son of God approaching his perfection, chap. xvii., and between the two in the training of his disciples to security and completion of belief. In the latter part, the evangelist is busy in displaying to us the Lord in the freedom with which He advances to death, over against the rejection with which Israel sins against Him, and the joyful confession to which the belief of His followers is developed.

1.—XIII.—XVII. JESUS' LOVE AND THE BELIEF
OF HIS OWN.

A. XIII. 1-30. *Love in Condescension.*

There will probably be no question but that this is the thought of the evangelist; at least for the first section it is incontrovertible. For it is as significant that the evangelist begins by putting Jesus' love at the head of the whole part, as it is unmistakable that he intends to make us recognise this love in an act of the greatest condescension. The question of love, as love of Christ to his own, is something new. Hitherto we have only been told of the love of the Father towards the world, iii. 16, or towards the Son, iii. 35, v. 20, x. 17, or of the friendly love of Jesus, xi. 3, 5, 11, 36. Now, for the first time, this love appears in its essential and universal significance. It reveals itself, moreover, at first as condescension, a condescension which is the greater the more secure and lofty the self-consciousness of him who thus condescends. This forms the contents of the first section.

(1.) XIII. 1-11. *The Self-forgetting Love of the Son of God.*

VERSE 1.

The evangelist begins with a period which has ever received the most various exposition, and that the more because the conception formed of it is connected with the decision of the chronological question of John's gospel in

general. For the identity of the supper, here reported with Jesus' passover supper as reported by the synoptists, or the difference between the two, will also be decisive for the identity of the death-day of Jesus in John with the date of the synoptists, or the difference between the two.¹

If we glance at the beginning of this section, we find in it the entire clumsiness of John's formation of periods.² The definition of time by means of the preposition at the beginning of the first verse is followed by two participles which give reasons from Jesus' consciousness and disposition for the act John is about to report, and then comes a finite verb corresponding to the second participle, but actually having only an introductory value for the succeeding words. The genitive absolute of ver. 2 brings in the circumstances of the time, and the participle of ver. 3 serves to emphasize the event to be reported. Not until the fourth verse do we find the act of Jesus himself, which the evangelist had in mind to relate. It will be seen that it is all clumsy enough.

It is true that the structure of the first verse closes in

¹ Upon this passage, compare besides the commentaries: Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, p. 378 ff., and *Beiträge zur richtigen Würdigung der Evangelien und der Evangelischen Geschichte*, Gotha 1869, p. 230 ff.; Bleek, *Beiträge zur Evangelien-Kritik*, Berlin 1846, p. 123 ff.; Wichelhaus, *Versuch eines ausführlichen Kommentars zu der Geschichte des Leidens Jesu Christi*, Halle 1855, p. 154 ff.; Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 350 ff.; or following Hofmann, *Zeitschrift für Protestantismus und Kirche*, vol. xxvi. 1853, Oct., p. 260 ff.; Serno, R. H. A., *Der Tag des letzten Passamahles Jesu Christi*, Berlin 1859, concerning which see the *Deutsche Zeitschrift für christliche Wissenschaft und christliches Leben*, Berlin 1860, No. 49, and Wieseler's review in Reuter's *Allgemeine Repertorium für die theologische Literatur und kirchliche Statistik*, Berlin 1860, 4, p. 132 ff.; Ebrard, *Wissenschaftliche Kritik der evangelischen Geschichte*, 3d ed., Frankfurt-on-the-Main 1868, p. 615 ff.; Langen, J., *Die letzten Lebenstage Jesu*, Freiburg 1864, p. 98 ff.; Caspari, *Chronologisch-geographische Einleitung in das Leben Jesu Christi*, Hamburg 1869, p. 170; Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 462 ff.; and Moritz Kirchner's *Die jüdische Passahfeier und Jesu letztes Mahl*, Herbst-Programm des Gymnasium zu Duisburg, 1870. Gotha 1870, p. 52 f. This last is one of the best discussions of the whole question; aside from the archæological questions concerned, the passages xiii. 1-4 (p. 52 ff.), xiii. 27-29 (p. 30 ff.), xviii. 28 (p. 33 ff.), and xix. 14, 31 (p. 47 ff.), are specially discussed.

² See vol. i. p. 36 f.

an orderly way (Meyer), so that the assumption of a parenthesis (Bleek,¹ Hofmann²), or of a resumption of the first εἰδώς ('when he knew') by the second in ver. 3 (Ebrard,³ De Wette,—not so Brückner,—Hengstenberg), is not admissible; but it only closes grammatically, and not as to the exact thought (Brückner). For the aim the evangelist has in his eye and in his thought at the very beginning, is the love of Jesus as it manifested itself in the act of condescension of which he is about to speak. That is the point he is going towards. But ἀγαπήσας ('having loved') leads him from the path, so that he closes his sentence grammatically before he had finished with the material intended for it.

Ἡγάπησεν ('he loved') does not, it is true, signify the manifestation of love, but a loving disposition; that was, however, exactly the disposition which Jesus at once manifested. The evangelist says of such a disposition of love, that as Jesus had ever cherished it, so he maintained it to the end. Ἀγαπήσας τοὺς ἰδίους ('having loved his own:') & by a singular mistake in copying has: Ἰουδαίους, ('Jews') it reads, and in these words the characteristic peculiarity of this part of the gospel is designated. Τοὺς ἐν τῷ κόσμῳ ('which were in the world') is added on account of the preceding ἵνα μεταβῇ ἐκ τοῦ κόσμου ('that he should depart out of the world'): whom, therefore, he was about to leave behind in the world. These he loved εἰς τέλος, 'unto the end.' This is intended to remind us that the course of Jesus was now about to close, and that that which he gave his disciples here was a last proof of love.

This statement is introduced by a definition of time: πρὸ τῆς ἑορτῆς τοῦ πάσχα ('before the feast of the passover'). The first question is the connection, and the second is the method of understanding this definition of time. Is it to

¹ Bleek, *Beiträge zur Evangelien-Kritik* [*Beiträge zur Einleitung und Auslegung der heiligen Schrift*, i.], Berlin 1846, p. 126.

² Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 201.

³ Ebrard, *Wissenschaftliche Kritik der evangelischen Geschichte*, 3d ed., Frankfort-on-the-Main 1868, p. 625.

be connected with one of the two following participles? I joined it, earlier, to εἰδώς ('when he knew') (thus also Bäumlein,¹ Graf,² Riggenbach). Such a definition of time would not be idle (De Wette, Lücke), or too vague and indefinite (Meyer), but reasonable and definite enough. The evangelist delights in making it appear that Jesus knew what was before him. So would it be here: he knew what was to come upon him, before it did come upon him. There was no need of designating the day determined (against Meyer). Before the feast of the passover, Jesus knew that the hour of his glorification in death was come. That has indeed a meaning only in case that Jesus died directly at the feast of the passover (against Meyer; compare also Wieseler³). In the next place, it would follow from this, as Bäumlein also remarks, that by the δεῖπνον ('supper'), ver. 2, the most natural thing is to understand the passover supper.

In spite of all this, however, this explanation is not to be kept. A definition of time at the beginning of a narrative, and so especially emphasized (by δέ, 'now'), points most naturally to the very event which is to be related; while its reference to a subordinate circumstance would be somewhat artificial and forced. Moreover, the contrast demanded by πρό ('before') could then only lie in εἰς τέλος ('unto the end'), whereas this is contrasted with ἀγαπήσας ('having loved').

Still less can that definition of time be connected with ἀγαπήσας, so that the 'having loved' before the feast should be contrasted with the loving unto the end (thus especially Wieseler⁴). This is opposed by the fact that the two definitions of time which belonged together, namely, πρὸ κ.τ.λ., and ἀγαπήσας, would be altogether improperly separated from each other by εἰδώς κ.τ.λ.

The position of the definition of time at the beginning of

¹ Bäumlein, *Studien und Kritiken*, 1846, p. 397.

² Graf, *Studien und Kritiken*, 1867, p. 741 ff.

³ Wieseler, *Beiträge zur richtigen Würdigung der Evangelien und der evangelischen Geschichte*, Gotha 1869, p. 237.

⁴ Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, p. 380, and *Beiträge, ut supra*, p. 236 f.

the sentence requires the connection with the finite verb (thus also the most; besides Meyer, even Hengstenberg, Godet). From the fact that the evangelist in this had the following transaction in thought, it does not follow (as Ebrard¹ thinks) that it refers to the intended but not expressed verb, and not to ἠγάπησεν ('loved'), and therefore that it relates as to substance to the ἐγείρεται ('riseth'), introduced by the resumptive εἰδώς ('knowing') of ver. 3. For, aside from the fact that, as we shall see, εἰδώς, ver. 3, is not resumptive, the definition of time must have its grammatical reference in ver. 1, seeing that this sentence closes grammatically, even though the statement of the verse be only introductory to the next following words. Hence we read: *Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them to the end.*

What, however, are we to understand by πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα ('before the feast of the passover')? The ruling view is that this excludes the possibility of understanding by the following supper the passover, and that therefore the whole occurrence took place, not on the evening of the fourteenth of Nisan, but on an earlier one, and that, as what follows proves, on the evening of the thirteenth of Nisan. Some, as the older attempts at harmony often did, also Bengel, and among late writers, Krafft² and Wichelhaus,³ do not take this supper to be the last one Jesus ate with his disciples, and so they make room for a following passover-supper on the evening of the fourteenth of Nisan. Others, that view being impossible because this supper on the contrary, with its preceding display of Jesus' love, is evidently intended to be a last supper, find herein an indubitable proof of the irreconcilable difference between John's and the synoptic account, in so far as John makes

¹ Ebrard, *Wissenschaftliche Kritik der evangelischen Geschichte*, 3d ed., Frankfort-on-the-Main 1868, p. 624 f.

² Krafft, *Chronologie und Harmonie der vier Evangelien*, Erlangen 1848, p. 125 f.

³ Wichelhaus, *Versuch eines ausführlichen Kommentars zu der Geschichte des Leidens Jesu Christi*, Halle 1855, p. 157 ff.

Jesus hold this last supper on the evening of the thirteenth of Nisan and die on the fourteenth, and the synoptists on the contrary put all a day later (thus the most). We shall have to return to this question again; here we have to do only with the exegetical understanding of that definition of time.

It is, above all, unquestionable that *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα* refers back to xii. 1. As the evangelist counted the days at the beginning of the gospel history, i. 29, 35, 44, ii. 1, so also he counts them here at the close of it. If, now, *πρὸ κ.τ.λ.* points back to those earlier statements, xii. 1, 12, and there is here no further counting of days, it is doubtless evident that there were no more days to be counted, and in consequence that what is here narrated took place, not one or two days before the feast, but directly before it. This is suggested by the *δέ* ('now') added to *πρό*, by which the definition of the preposition is made more emphatic. Previously, we read: 'six days before the passover;' now, on the other hand: 'now before the feast,'—that is, therefore: 'now that the feast came, stood directly at hand.'¹

'The feast,' moreover, is evidently not added without a purpose. While the evangelist at xii. 1 writes simply *πάσχα* ('passover'), because he is reckoning backwards from the fourteenth of Nisan, here he purposely adds *ἑορτή* ('feast'), and thereby shows that he does not mean the *πρώτη τῶν ἀζύμων* ('first of unleavened bread'), or wish it to be counted in. Hofmann² recalls quite aptly the fact that the law, Num. xxviii. 16–18, names the fourteenth of Nisan the passover, and the fifteenth, on the other hand, 'the feast' (so, too, Lev. xxiii. 5, 6; compare also Keil³). The more exact use of language in the earlier times, it is

¹ Compare Hofmann in Lichtenstein's *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 352; Hengstenberg, *Das Evangelium des heiligen Johannes*, Berlin 1862, vol. ii. p. 348 f.; and Kirchner, *Die jüdische Passahfeier und Jesu letztes Mahl*, Gotha 1870, p. 53.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 205.

³ Keil, *Archäologie*, 2d ed., Frankfort-on-the-Main 1875, pp. 382, 412.

true, designated the 'feast' as the 'feast of unleavened bread,' and not as the 'feast of the passover;' and the later times, on the contrary, no longer observed the distinction between the passover and the unleavened bread (Josephus and the New Testament). Yet even then the designation 'the feast' was used only for the proper seven days' festal time from the fifteenth of Nisan onwards. Hence, to cleave to this usage here will neither be 'forced' (Godet), nor an 'arbitrary presupposition' (Meyer), nor a 'fabulous help' (Keim¹). On the contrary, both the reference to xii. 1, and the wording itself, point us, not to the evening of the thirteenth (thus almost all say), but to that of the fourteenth, the beginning of the fifteenth of Nisan. What follows took place directly before the feast and its celebration.

What Jesus did, he did in the consciousness of his approaching departure. *Εἰδῶς* is not: 'although he knew' (Hengstenberg), but: 'because he knew' (Meyer, Godet). For that very reason, because his hour was come, he felt the urgent need that he should give to his disciples in this proof of love an example of the love which they should exercise. 'The hour' is here, as everywhere else in the gospel, the expression for the goal which his life was to find in death and glorification.² Before this we always read: 'his hour was not yet come,' vii. 30, viii. 20, ii. 4. Now, we read that his hour was come. The evangelist thereby calls attention to the decisive significance of this moment, and of the part of Jesus' life that begins with it.

The emphasizing of the love of Jesus stands in close connection with this. Logically, the two participles *εἰδῶς* ('when he knew') and *ἀγαπήσας* ('having loved') do not stand equal to each other. But by no means in such a way that *ἀγαπήσας* should belong to *μεταβῆ* ('that he should depart'), and be resolved into 'afterwards' (Meyer). That would give a forced, and, at the same time, a feeble thought, and would contradict the evident mutual relation of *ἀγαπήσας* and *ἠγάπησεν* ('he loved'). This difference

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 462.

² Compare vol. i. p. 131 f.

logically, is rather such that on account of it ἀγαπήσας belongs more closely to ἡγάπησεν than εἰδώσ, so that εἰδώσ takes the place of the first clause, while ἀγαπήσας forms a member of the latter clause. In this lies implicitly the ἀπ' ἀρχῆς ('from the beginning') or ἀεί ('always'), which Meyer expressly demands with that explanation. Not merely that which is later or final is contrasted with that which is earlier, but also that which is individual with that which is constant and entire (Hengstenberg) in the loving posture of Jesus.

Τοὺς ἰδίους ('his own') stands in internal relation to ἀγαπήσας. Jesus loved them, just because they belonged to Jesus in a peculiar sense. Bengel says: 'antitheton ad alienos, de quibus c. 12' ('contrast to the strangers, spoken of chap. xii.'). He loved them the more because he forsook the world (μεταβῆ ἐκ τοῦ κόσμου), while they remained in the world (τοὺς ἐν τῷ κόσμῳ). This ἐν τῷ κόσμῳ ('in the world') is not so much 'full of sadness' (Meyer), as rather the result of Jesus' remembering the moral obligations of the calling which they had to fulfil in the world, and for which he wished to fortify them by his example. The earnestness of the instant gave the whole an increased significance. For the ἦλθεν αὐτοῦ ἡ ὥρα ('his hour was come') at the beginning finds its complement in εἰς τέλος ('unto the end,' 'at last,' 'finally;,' compare Luke xviii. 5) at the conclusion. It is a final display of Jesus' love towards his disciples. He exercised it in consciousness of his approaching death: he wished to have it accounted as a testamentary legacy. It must therefore have been the last evening before his death, and cannot have been the next to the last, Wednesday evening; compare above.

VERSE 2.

With this begins the closer statement of the display of Jesus' love; hence it is connected with καί, 'et quidem,' 'and indeed.' They had placed themselves at the table (compare ἐγείρεται, 'riseth'), and were upon the point of beginning the meal: this we learn from δείπνου γινομένου ('supper taking place'). We are to read the present and

not the preterite; **8** B L furnish a sufficient testimony for it, and not too weak a one (against Hofmann¹ and Godet). It therefore means neither: when the supper had begun, was in progress, nor much less: when it was over (Hofmann), but just as it was about to begin. Some have concluded that because *δεῖπνον* ('supper') has no article, therefore this could not be the passover-meal (for example, Wichelhaus,² Meyer). But this argument is not justified. John wrote his gospel for such as were acquainted with the gospel history as offered by the synoptic report, and he presupposed this report.³ His gospel is to be read and to be understood with this presupposition.

If, now, the supper of which John speaks is the last supper, on the evening before the death of Jesus, and if the readers, moreover, know from the synoptists nothing else than that Jesus on the last evening before his death held the passover supper with his disciples, they then could understand no other supper by the one mentioned here. Were they not meant to understand it thus, then John would have had to make such an understanding of it impossible in an entirely different manner than in the fact that *δεῖπνον* had no article. To this must be added the circumstance that *δεῖπνον* ('supper') not merely in general occurs very often without the article,—for example, *ἐπὶ δεῖπνον ἰέναι*, 'to go to the table;' compare Tholuck on this passage, and Hofmann,⁴—but also here in particular receives its closer definition from the preceding *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα* ('now, before the feast of the passover').⁵ The evangelist does not intend to designate the supper as a passover supper, but only to say that, when they had already placed themselves at the table, and were about to

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 207.

² Wichelhaus, *Versuch eines ausführlichen Kommentars zu der Geschichte des Leidens Jesu Christi*, Halle 1855, p. 158.

³ Compare vol. i. p. 232, and Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, p. 196 f.

⁴ Hofmann in Lichtenstein's *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 353.

⁵ Hofmann in Lichtenstein, *ut supra*, p. 205.

begin the meal, Jesus was impelled to rise again and give the disciples this proof and example of love.

The greatness of Jesus' love is made noticeable in a two-fold way, the two things being contrasted; on the one hand, the frame of Judas' mind, ver. 2; and, on the other hand, the self-consciousness of Jesus, ver. 3. *The devil having already put it into his heart that Judas, the son of Simon, the Iscariot, should betray him.* The evangelist here goes back to the devil, because from Jesus' discourses against the Jews he knew that in general the contradiction of unbelief against Jesus was based in the devil. In Jesus' strife with unbelief, the struggle of the Son of God with the devil had become evident to the evangelist. Therefore this decisive act of Judas certainly belonged to the devil's influence.

This is mentioned to emphasize how great Jesus' condescension was: he washed his disciples' feet, although the determination to betray him already dwelt in Judas' soul. Hence comes also the peculiar position of *Ἰούδας Σίμωνος Ἰσκαριώτης* ('Judas, the son of Simon, the Iscariot') at the end; for this reading, of \aleph B L, as the most striking, is the right one (against Godet). The fact is to be emphasized, that as Jesus placed himself at the table with his own, the traitor determined to the deed was already among them, and that in the person of Judas. Of course it does not mean the devil's *καρδιά* ('heart;' thus Meyer), but that of Judas; for in spite of all the anthropomorphism of the Scriptures (Meyer), there can be no mention (Godet) of a heart of the devil. But less is to be thought of the person of Judas; more attention is to be given to the fact that this prompting had already found a place in the circle of the disciples, and therefore we find the peculiar method of expression: *τοῦ διαβόλου ἤδη βεβληκότος κ.τ.λ.* ('the devil having already put,' etc.).

Such is the one side of the contrast. The other is that Jesus, in spite of his consciousness that he was lifted up to a divine position, performed such an humble service for his disciples. Bengel says: '*Conscientia gloriae et officium servile pedilavii mire concurrunt*' ('the consciousness of

glory and the servile duty of foot-washing meet wonderfully'). Love is contrasted with hatred; the lowness of the service performed is contrasted with the loftiness of the person. 'While a Claudius shouts that so great a thing never came into the heart of a man, Weisse¹ confesses, nevertheless, that he cannot find any profit in such displays of humility.'²

VERSE 3.

Jesus knows that all things are given into his hand; that is to say, that he assumes an absolute position over against the world. Its fate is decided according to the relation into which it enters towards him. That was always true, but now brings itself to fulfilment. The first point is the completion of his universal position; the second is the completion of himself in the fellowship with the Father. For as he came hither from a being with God, so now is he to return again to the same. The whole body of statement about Christ in John's gospel moves between these two cardinal points. That meant nothing else than: He is the Son of God. By his going out from God, he is that in a foundation-laying manner; in his return to God, he is perfected as such. All apostolic knowledge of Christ lay in these two sentences. Moreover, the apostles had the real proof for his coming forth from God, in his going back to him; for his descent, in his ascension. If he again assumes his being with God, it is, of course, that he does it as God with God.

VERSE 4.

The contrast contained in this remark of the evangelist gives us only the essential signification of the action. It neither alleges nor excludes a special occasion (as, for example, Luke xxii. 24 ff., thus Ebrard, Hengstenberg, Godet). But such an occasion seems, indeed, to be demanded by the

¹ Weisse, *Die evangelische Geschichte kritisch und philosophisch bearbeitet*, Leipzig 1838, vol. ii. p. 272.

² Tholuck, *Commentar zum Evangelium Johannis*, 7th ed., Gotha 1857, p. 340.

fact that Jesus rises from the table (ἐγείρεται ἐκ τοῦ δείπνου), at which he had already placed himself with his disciples. It would suit best with the words about Jesus' divine elevation, ver. 3, if this occasion lay in a carnal self-elevation on the part of the disciples. The washing of the feet was not a prescription like that of the hands, but was an act of politeness towards the guests; compare Gen. xviii. 4, xix. 2; Luke vii. 44. It is unquestionable that it had not taken place here; for, in the other case, the repetition on the part of Jesus would have been singular. Here, however, Jesus and his disciples are not in the usual sense guests of the master of the house, but form a special family company, which holds its separate supper, and, according to the synoptic account, has only asked for a place to meet in this house. The necessary arrangements for washing were there, for the purpose of washing the hands. They had not washed their feet. Jesus now stands up to do this washing.

In contrast with what precedes, the fourth verse is intended by the detailed character of its narrative to make it prominent that Jesus even in his outward appearance, as in his act, presented himself altogether as a servant. *He laid aside his garments*, which might have been in his way in such a business,—this is only to be understood of his outer robe,—*and took a towel*, a linen apron, the dress of the servants, compare Luke xvii. 8, *and girded himself*.

VERSE 5.

This verse continues to name one thing after another that Jesus did that belonged to this servile business. We feel, from the numbering these off, the excitement of the disciples; compare Bengel on εἶτα ('after that'): 'non dubium est quin valde exspectarint discipuli, quid pararet' ('there is no doubt that the disciples were anxiously awaiting what he might be going to do'). *He poureth water into a basin*, which was there for the purpose of washing, *and began*—this is to emphasize the uncommon and the exciting character of the act; 'rarum Johanni

verbum' ('a rare word with John'), Bengel—to wash the disciples' feet, and to wipe with the towel wherewith he was girded. 'Nihil ministerii omittit' ('he leaves out no part of the service'), Grotius.¹

VERSE 6.

It is improbable from the whole narrative that he began with Peter (Augustine, Baumgarten-Crusius, Hengstenberg, I earlier). *Ἐρχεται οὖν* ('then cometh he') sounds as if Jesus had come to him not at first, but only in the course of the washing. Bengel says: 'Non plane ante omnes, sed tamen in primis ad Petrum venisse videtur' ('He seems to have come to Peter, not before any one else, but yet among the first'). We have at an earlier point² recognised the too hasty manner of Peter. It rests, however, in his vivid feeling for the majesty of the Lord, as is shown in the *κύριε* ('Lord') at the first, and in the *σύ* ('thou') at the side of *μου* ('me').

VERSE 7.

Jesus in the contrasting of *ἐγώ* and *σύ* ('I' and 'thou') takes up the contrast emphasized by Peter in *σύ μου*. Peter, who only catches with his eye the external part of the act, does not understand Jesus' meaning. After this, namely, when Jesus shall explain it to him,—not when he shall receive the apostolic illumination (Tholuck, Hengstenberg),—he will understand it. But Peter is only ruled by the moment. He sees only the contrast between Christ and him.

VERSE 8.

Hence he says: *οὐ μὴ νύψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα*, *Thou shalt never wash my feet*. He refuses it with all determination. But this refusal is based only in that decided acknowledgment of the Lord for whose sake he has given up everything else, in order to bind his life only to

¹ Grotius, *Annotationes in Novum Testamentum*, Erlangen and Leipzig 1755, vol. i. p. 1080 a.

² See vol. i. p. 89.

that of Jesus.¹ Hence it is from this side that Jesus overcomes his opposition. *Οὐκ ἔχεις μέρος μετ' ἐμοῦ* ('thou hast no part with me') is a word well suited to one who thought and spoke what we read in Matt. xix. 27; and thus also are the following words in ver. 9 only appropriate to his manner of speech.

Should we regard Jesus' words, ver. 8, as a threat which he 'opposed' (Meyer) to the refusal of Peter? Peter's conduct proceeded from reverence towards the Lord, only that he was lacking in the understanding of that which Jesus desired to do. Jesus, moreover, does not say: if thou refusest, or the like, but: if I do not wash thee. For on this is the *μέρος* ('part'), with Jesus, connected. This does not mean the relation of personal friendship. It does not mean 'part in me;' but this expression signifies the association of lot with another, according to Matt. xxiv. 51, Luke xii. 46; compare Deut. xiv. 27, xviii. 1. But wherein is he to have fellowship with Jesus—perhaps in the feeling of humility (De Wette)? Peter can think of nothing else than of the essential blessing of salvation which Jesus is and gives, namely the *ζωὴ αἰώνιος* ('eternal life'). To have a share in this, and an inheritance with Jesus; to stand in fellowship of life with Jesus,—how can that depend upon the act of washing? The external act cannot do it, but the significance of it: 'If that does not come upon thee, which my washing signifies.'

Jesus delights to pass from the nearest and most external thing by a swift turn to that which is higher and more internal. In the case of the Samaritan woman, the water became for him the figure of the Spirit; and thus here the act of washing, which in the first place is to be to his disciples an example of humility, becomes for him the figure of the spiritual cleansing which he bestows, and which is the condition of salvation. This is the thing of which he reminds Peter. Peter has no reason for refusing to accept this external service, since he must accept the higher more internal service of cleansing. Probably this turn which Jesus gives to his act is the occasion for his

¹ See vol. i. p. 91.

not merely speaking here of washing the feet, but saying *νίψω σε* ('wash thee').¹ The phrases are not the same, and the difference is not a matter of no importance (against Meyer). This phrase means the purification which men experience in the fellowship of Christ, as he afterwards says: *ὑμεῖς καθαροί ἐστε* ('ye are clean'). It is not in the sense of sanctification, as Meyer argues from an irrelevant reference to ver. 12 ff., but the forgiveness of sins, in agreement with the further use of language in the Scriptures (especially Hengstenberg, with an appeal to Ps. li. 4, English version li. 2).

VERSE 9.

Peter, indeed, desires this washing just as passionately as he previously had refused the washing of his feet. For he knows how much he needs it, compare Luke v. 8. *Not my feet only, but also my hands and my head*—so far as he is not covered with clothes;—thus does he desire to be washed, if it is so wholesome. He does not mean it merely figuratively (Baumgarten-Crusius), but exactly. Nor is it a rude and unfitting speech (Baumgarten-Crusius), since Peter understood the external act as a symbol and pledge of a spiritual good.

VERSE 10.

Jesus teaches him that he does not need that; he is clean, namely, because of his association with Jesus, xv. 3; the only thing necessary is for him to cleanse himself from the sins of his daily walk. As he who comes forth from the bath needs only to wash his feet, because these become unclean; so he who has once been purified by Jesus, needs constantly only to purify himself in so far as he ever again soils himself in the way of his daily life. There is no reason for thinking of baptism at *λελουμένος* ('washed') (thus often from the first; so, too, Hengstenberg and Godet). The words are only a comparison with the bath. It does not say: he has no need to be purified, but *νίψασθαι*, in the

¹ Compare Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 323.

middle voice, 'to purify himself;' and therefore the thing in question is the purification the man himself has to perform, and not what Jesus here does.

The common reading: ἡ τοὺς πόδας νίψασθαι, A, or better, εἰ μὴ τοὺς πόδας νίψασθαι, B C K L ('save to wash his feet'), is the correct one; and the omission of this exception in the Sinaitic manuscript (thus Tischendorf in his 8th edition) is doubtless an oversight or an arbitrary correction, occasioned by the following καθάρσος ὅλος ('clean every whit'). The feature is too peculiar for us to suppose that it is an insertion. Jesus, with καὶ ὑμεῖς καθαροί ἐστε ('and ye are clean'), applies to the disciples that which he had just expressed as a general sentence. They are clean, not in the sense of moral purity (Meyer), but in the sense of justification. But he cannot think of this saved condition of the disciples without thinking with painful melancholy of the sad exception. *Not all*—this is spoken as painfully as it is earnestly. He cannot and will not speak further of it. Even this brevity of the pain makes the expression of it the more affecting.

VERSE 11.

The evangelist further remarks expressly that Jesus well knew the one who betrayed him, and that he spoke thus from such knowledge of the betrayer. He knew not only what He was to do, vi. 6, but also what he was to suffer. He went to meet consciously and freely what awaited him.

Some (for example, Strauss¹ still) have found in this narrative the anti-Petrine tendency of John's gospel which Baur discovered (still held to by Hilgenfeld in his *Introduction*). But that which is here related about Peter is much more to his honour than to his disgrace. For even what he said awkwardly was based only in his zeal for the honour of the Lord, and in his desire after fellowship with Him. This gave Jesus occasion for a turn of the discourse, which was not the explanation of his example-like action, but was a diversion from it. Jesus' action, intended as an

¹ Strauss, *Das Leben Jesu für das Deutsche Volk bearbeitet*, Leipzig 1864, p. 423.

example, did not refer to the forgiveness of sins, or to the purification of sins (thus I earlier, and also Stier¹); but Jesus proceeds to that only in the conversation with Peter. His action itself was intended solely to show the humility of love, which he thereby desired to lay upon the hearts of the disciples.²

(2.) XIII. 12-20. *The Example of Humble Love.*

Jesus now bids his disciples take what he has done as an example. Not that of which he spoke to Peter, the cleansing from sin, but the service which he had performed for all of them,—this is what he offers them as an example. This act clothes in form what he says in words at Luke xxii. 26 : *γινέσθω . . . ὁ ἡγούμενος ὡς ὁ διακονῶν* ('he that is chief, let him be as he that doth serve'), or similarly at another time, *ὅς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσται ὑμῶν διάκονος* ('whosoever will be great among you, let him be your minister,' Matt. xx. 26).

VERSES 12, 13.

Hence he asks them if they understand what he has done. They call him *the teacher and the Lord*, nominative of title; for they are his *μαθηταί* and *δοῦλοι* ('disciples' and 'servants,' ver. 16); 'a man believes his teacher, obeys his Lord.'³ Jesus acknowledges this in the consciousness that he is in the fullest sense what these names allege.

VERSE 14.

If, then, I—ἐγώ, with emphasis—have washed your feet, the Lord and Master, so should ye also wash one another's feet.

VERSE 15.

For I have given you an example, that ye also should do as I have done to you. Of course the Lord does not speak of

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 121.

² Compare Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 323 f.

³ Stier, *ut supra*, p. 120.

the outward act, but of that which it signifies. Jesus does not wish here to institute an outward ceremony, much less a sacramental one,—as it has been taken in the church since the fourth century, and as Böhmer¹ has renewed it,—but he gave his disciples an example which points to the disposition. He simply clothed his exhortation in the form of an external symbolical act, such as was suggested by the chance circumstances. The disposition he demands is that of humble service of love. Jesus' deed, as an example, is directed solely to this, and not to the purification of which he speaks to Peter. For the washing which Jesus here performs, and the washing in which every man is to free himself from the sins of his daily walk, are two different things; compare above.

VERSES 16, 17.

They must not account themselves too good for that service of humble love. If, however, they follow such an example as he has just given them, they are blessed. For then they offer the disposition which befits the members of the kingdom of heaven.

VERSE 18.

But even here it comes painfully to his soul that this is not true of all,—λέγω ('I say') refers, of course, to μακάριοι ἐστε. For he knows them. Ἐγώ, 'I,' without γάρ ('for'), with B C D L, against ⳑ A K, which is clearly an addition—with self-sufficiency: 'ego dominus, tametsi vos nescitis' ('I the Lord, although ye know it not,' Bengel). Although he chose Judas among them, yet he did not perchance choose the betrayer without knowing it, so that his οἶδα τίνας—ⳑ B C L, against οὐσ, A D—ἐξελεξάμην ('I know what ones I have chosen') would thereby be refuted. But he did it in the service of divine ordering. Thus is the relation of the ἀλλά ('but') to the preceding οἶδα ('I know') to be conceived, so that ἐξελεξάμην ('I have chosen') is to be understood with it (Meyer). This is not 'un-Johannean' (Brückner). For Jesus in this says nothing else than that,

¹ Böhmer, *Studien und Kritiken*, 1850, p. 829 ff.

by his choice even of Judas, he had only fulfilled the will of the Father, as it made itself known in that example, and in the corresponding Scripture.

The Scripture which was to be fulfilled is Ps. xli. 10. It is doubtless David (against Meyer's and Hengstenberg's 'the suffering righteous man') who, upon the occasion of Absalom's plot, here complains of the treachery that surrounds him, and, in the words of the tenth verse, has the traitor Ahithophel especially in mind.¹ With David must also Ahithophel find his antitype. For what he was to David, Judas is to Jesus.² 'Even the man of my friendship, in whom I trusted, which did eat of my bread, raised his heel against me.' These words of the psalmist are here given in a free variation from the original text and from the Septuagint, but with the same sense. 'The eating of bread' is not an expression for the doing some kindness, but the companionship at the table is an expression for intimacy. The lifting up of the heel is not intended to designate ambush, but to depict the drawing off for the kick which shall overthrow the other man. Judas has already, in thought, prepared himself against that one from whom he has experienced such love.

VERSE 19.

The disciples should know such a thing beforehand,—*ἀπ᾿ ἄρτι*, from now onwards, in distinction from earlier,—in order that they should not hereafter be shaken in their belief on Jesus. "*Ὅτι ἐγὼ εἰμι*" ('that I am'); that is the substance of the belief. It is meant as comprehensively as at viii. 24 (against Stier); he is the one who is in question. By reason of that which is to take place, they shall not permit themselves to be deceived as to his person, so as perhaps to believe that they must seek elsewhere the one whom they desired. On the contrary, this prediction shall only make them more sure.

¹ Compare Delitzsch, *Biblischer Commentar zu den Psalmen*, 3d ed., Leipzig 1873, vol. i. p. 327 ff.

² Compare Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 122.

VERSE 20.

This verse returns from the preceding diversion back to the previous theme. That one man he desires to have excepted from the commendation for purity. It holds, however, for them, if they, following his example, serve one another in such love as he has given them a type of. Jesus himself, yes God, comes to us in those whom Jesus sends for the reception of such loving service. A well-known thought, related to this, is that we do to Him what we do to such needy ones. Some have made the comparison with Matt. x. 40 serve only to confuse the thought ruling here. For there the thing in question is the sending out of the disciples. This, however, is foreign to the circle of thought in the passage before us. We have no right to abandon the definite limitation of it given by ver. 14 f., and, for example, as it is usually explained, to find in it a statement as to the authority of the apostles (Bengel), or an encouragement in regard to their future work (Meyer).

I am unable to find any correct logic in Meyer's supplement: 'for the furtherance and confirmation of your believing faithfulness, I say to you, that you may with confidence advance to your calling as my ambassadors, xx. 21.' Jesus does not speak of the sending of the apostles, but of the reception of those whom he may happen to send. Hence, too, he cannot intend to say that they are to represent him to the world as he represented the Father to them (Godet). All this is not in question. It is utterly impossible to find in *ἄν τινα* ('whomsoever') a limitation to those apostles whom he sends in truth (Godet). There must at least have been an *ἐγώ* ('I') there for that.

The report of John has had to endure the charge of most arbitrary changing of the history (especially Keim¹); and above all, it is the 'impossible foot-washing' against which that charge is directed. But it is impossible to see why it is impossible, since the washing of the feet at the beginning of a meal was not so far from customary that it could even pass for improbable, much less for impossible. Moreover,

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 289.

it does not say that this foot-washing was not at the beginning of the supper, but 'in the midst of it' (Keim). But that we should have to see in it 'only the imitation of the foot-washing and wiping on the part of Mary' (Keim), is to be named an unfortunate notion, since everything in the two places is different: here, water; there, ointment; here, towel; there, hair, etc.

It is true that the act here, and the exhortation connected with it, touch upon Luke xxii. 26: ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν ('he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve'). But to conclude from this that the act and exhortation of our passage are only 'formed out of' that saying (Keim, as Strauss, Baur, Scholten), is the more unjustifiable, because in that case, according to the following words of Luke: τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ('for whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat?' ver. 27), the serving of the table would have been chosen, and not the service of foot-washing.

The gospel of John shows especially how readily Jesus clothed a thought in a symbolic act. So much the less can there be any complaint as to an overwhelming of the disciples with sacred symbols here at the close (against Keim¹). On the last evening Jesus' words aim, above all, at love; and, indeed, in the first place, it is the humility of the serving love which Jesus desires to sink into the souls of his disciples by this act and the words accompanying it. If the act aims at this, there is no reason in saying that it steps 'in a certain sense into the place of the synoptic account of the Lord's supper' (Hilgenfeld²), since foot-washing and the Lord's supper lie too far apart in their signification for a substitution to take place in any sense.

(3.) XIII. 21-30. *Decided Love contrasted with Hatred.*

It is easy to see that this section is not intended to be a

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 239, note.

² Hilgenfeld, *Historisch-Kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 711.

complete account. It is important, therefore, to find the point of view from which the report desires to be considered. Jesus comes from a manifestation of love. During the act itself, ver. 10, as well as upon occasion of the instruction following it, ver. 18, the contrast of him who answered His love with hatred had forced itself upon Him involuntarily. This feeling was forced to withdraw before that which it was directly incumbent upon him to do and to say at this moment. Now, however, it comes forward, because it can now enter into the service of the progressing task of Jesus towards his disciples. For this purpose Jesus' thought of the traitor proceeds from the passive state of feeling into the active state of willing, and works decisively upon the progress of the history. This is the point from which we must win the understanding of this report.

VERSE 21.

The first thing is, that Jesus seems to be decided to this by the presence of the traitor and by the thought of the treason. He became violently moved internally: *τῷ πνεύματι*, as at xi. 33. His feeling expresses itself in the words: *ἀμὴν ἀμὴν λέγω ὑμῖν κ.τ.λ.* ('verily, verily, I say unto you,' etc.). This is not so much intended to be an announcement of the traitor, though it is this, as rather to be an utterance of the painfully moved soul. But these words are as terrifying as they are unintelligible to the disciples. For if, as we know, they could not understand Jesus' announcements of his death, how much less could they understand such words!¹

VERSE 22.

What wonder that they fell into embarrassment? When they looked questioningly at one another, it was not from want of confidence (Brückner). Nor is this to be considered much more probable than that alleged improbability in Matt. xxvi. 21 f., that each one asked whether it was he (De Wette). For just because they were not able to understand Jesus' words, each one only thought of the others as

¹ Compare vol. i. p. 112 f.

he thought of himself. As, therefore, each looked at the others questioningly, so also each looked questioningly at the Lord, whether he were the one. In the question as to the who, lies at the same time the question as to the what. As they understand Jesus' words as to his death so far as to become sad, so they understood this sufficiently to be thrown into consternation. They may perhaps have suspected something concerning harm that should befall Jesus at the hands of one of them.

While the others now are in confusion and consternation, it is Peter who at least frees himself therefrom so far as to ask; he must know it.¹

VERSE 23.

John lay on Jesus' breast, that is, at the right hand of Jesus, so that he only needed to bend back his head to be in intimate nearness to Jesus. There is no question that by the disciple whom Jesus loved, we are to understand John.² He stood in the most intimate personal relation to the person of Jesus.³ Bengel says: 'Atque hic instante passione prima eximia amoris significatio data est Johanni per revelationem arcani' ('and here the passion near at hand, the first most distinguished token of love was given to John by the revelation of the secret').

VERSE 24.

Peter addresses himself to John. *Εἰπέ, τίς ἐστιν περὶ οὗ λέγει* ('Tell who it is of whom he speaks'), Peter asks him. We are to read thus, with B C L, without the preceding *πυθέσθαι τίς ἂν εἴη περὶ οὗ ἔλεγεν* ('that he should ask who it might be of whom he spake'), found in \aleph . He is to tell him at once. It is characteristic of Peter that he proceeds without ceremony upon the supposition that John knows it,

¹ Compare vol. i. p. 90.

² Compare vol. i. pp. 67 f., 94 ff., and Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, p. 182 ff., where also the necessary reply is made to the reproach of 'abhorrent self-praise' and of vanity, which Keim brought up, *Geschichte Jesu von Nazara*, Zürich 1867, vol. i. pp. 157, 158.

³ See vol. i. p. 95 f.

without asking whether his supposition be well-founded. It is an unfounded notion that this should be a trait invented in the anti-Petrine interest,—as unfounded as the whole anti-Petrinism of the fourth gospel (against Baur,¹ Hilgenfeld,² Strauss,³ Späth⁴).

VERSE 25.

The vividness of the narrative has ever been rightly lauded. Lying at Jesus' right hand, the disciple only needed to let his head fall on His breast to draw himself near to Him.

VERSE 26.

Jesus tells the questioner that he can recognise the betrayer by the circumstance that He dips the sop which He that instant had in His hand—probably of bread, and not of flesh—into the broth standing there (we are to think of the chasoreth, the vinegar broth of the passover supper) for him, and hands it to him. We cannot tell from the text whether Jesus answered, ver. 26, aloud or in a whisper (thus commonly, and not improbably); nor does it make any difference for the understanding of the disciples.

Some have found John's representation to be more individual than the designation in Matt. xxvi. 23 (for example, De Wette), and for that reason have asserted partly greater originality, partly later development for John's narrative. But this is only to be done with a mistaking of the difference between the words of Jesus in the two accounts. Matthew's designation is of such a tenor that the disciples could not know whether or not it was intended to say something different from the passage quoted out of the psalm, only expressing more emphatically the relation of

¹ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 320 ff.

² Hilgenfeld, *Die Evangelien nach ihrer Entstehung und geschichtlichen Bedeutung*, Leipzig 1854, p. 335.

³ Strauss, *Das Leben Jesu für das Deutsche Volk bearbeitet*, Leipzig 1864, p. 420.

⁴ Späth, *Zeitschrift für wissenschaftliche Theologie*, 1868, p. 182 f.

intimacy.¹ Judas alone understood the words: therefore he asked. The designation which Jesus gave John, and which followed at once upon the statement, is more definite.

Jesus, however, did what He did, not merely to give John a satisfactory answer, but also to force Judas to the decision. In this historical importance of the act lies the tragical solemnity which Meyer rightly found in the closing words of ver. 26. It is to utterly fail to recognise, both what Jesus intended by his act, and what the evangelist intended by his report, to speak of a 'loveless handing of bread.'² On the contrary, the account before us is intended rather to lay stress upon the fact that it was Jesus himself who determined the betrayer to carry out his plan now. Jesus went to meet death not only consciously, but also with determined will. This point predominates here; in the other accounts, the complaint predominates.

VERSE 27.

And as Jesus reaches the sop to Judas: there the instant of the last decision for that person had come. Satan had indeed already inspired him, ver. 2, with the thought of treason; but he could still put it away from him. 'Quam prope hoc loco Judas a Jesu abfuit!' ('How nearly at this place was Judas distant from Jesus!' Bengel). Jesus and Satan stand alike for choice before his soul. He takes the sop, though he knew what it signified,—τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς ('then entered Satan into him'). It is no longer a foreign thought to him; it has become his own, and thereby he himself has become the dwelling-place of Satan in the circle of the disciples. There is a majestic, tragic power in this simple narrative. Hence it forbids our weakening off in any way the earnestness of the words by alleged figurativeness. The words cannot 'cause us to think that the evangelist ascribes to the sop as it were a magic power' (against De Wette); for it is a matter of course that the event is to be regarded as ethically mediated. Bengel remarks: 'Post offulam, non cum offula'

¹ Langen, *Die letzten Lebenstage Jesu*, Freiburg 1864, p. 162, note.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 292.

(‘after the sop, not with the sop’), εἰσῆλθεν κ.τ.λ. (‘entered,’ etc.). The very fact that Jesus comes so immediately near to Judas, must, if it were in vain, serve to harden him irrecoverably. This is the moral law in every offer of grace. By this, his inward decision, Judas has become one possessed of Satan in the moral sense, and therewith the child of destruction.

And Jesus Himself urges him to carry out at once that upon which he is now determined, and, indeed, *τάχιον* (‘quickly’); more quickly, therefore, than he really had intended to. This is not because the traitor is an annoyance to him (Lücke, Baumgarten-Crusius), but because he knows, that after Judas is once possessed by the devil, and thereby everything is decided for ever, now also the hour of suffering unto glory has come for Him. Those who wish to destroy Him must execute their purpose not when they will, but when He will. Jesus’ word *ποίησον* (‘do’) is determining, and therefore a summons in the most exact sense. Even when Satan strives with Him, and He submits Himself to him, Satan is still subject to Him.

This ‘ordering away’ Judas is not a ‘most extreme insult’ (against Keim¹), for in the first place it is no ‘ordering away,’ and in the second place the disciples do not understand at all what the summons means.

VERSE 28.

This verse emphasizes specially the last point. As they had not been able to understand Jesus’ discourse in general, so they did not understand these words to Judas. Even John (against Bengel, Hengstenberg, Godet, Stier²) is not to be excepted, when it says οὐδεὶς ἔγνω (‘no one knew’). For even although he had really taken the words about the betrayal in the exact sense, yet at this hour he could not have thought of the possibility of such a thing.

VERSE 29.

So they try to explain the words as well as they can.

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 292.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 134.

The opinion that he left so suddenly in the night the circle, that was ruled by a peculiarly melancholy mood, in order still to buy quickly something for the feast, is reasonable only in case there was not almost a whole day of free time for that purpose,¹ but that merely the most extreme instant was left for attending to what might be yet needed. The passage does not imply that until now not a solitary thing had been bought for the feast (Meyer).

The night before the feast, as to which Bleek² mentions that the less strict school of Hillel allowed work in it, is not the night from the thirteenth to the fourteenth of Nisan, but the following one. How could it be the former, seeing that many believed they must avoid work even so soon as on the morning of the fourteenth of Nisan?³ Wieseler⁴ has rightly reminded us of Ex. xii. 16, according to which that was allowed for the first feast-day of the passover which was forbidden for the ordinary sabbath, Ex. xvi. 23 ; Num. xv. 32.

The case is the same with the other possibility; that perhaps Judas was to give something to the poor. Thus we try to finish up in the last moment something that has been neglected, and we think less about whether or not it be too late, but are anxious to have the matter off our mind.

Must it have been only things pertaining to the passover-lamb (Godet) or passover-wine (Bleek)—the feast was to last eight days? For the same reason Bleek's objection cannot hold, namely, that even though purchases had not been accounted unlawful in this festal night, yet that ἀγοράζειν εἰς τὴν ἑορτήν ('to buy for the feast') could as little be said on the festal evening, as we could speak of buying things for the Christmas feast on Christmas day after the morning sermon. It makes a difference whether

¹ Compare Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, pp. 366, 381 ; Tholuck ; Hengstenberg ; Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 134, against Meyer ; Bleek, *Beiträge zur Evangelien-Kritik*, Berlin 1846, p. 129 f., and Godet.

² Bleek, *Beiträge zur Evangelien-Kritik*, Berlin 1846, p. 130, note.

³ *Ibid.*

⁴ Wieseler, *ut supra*, p. 366.

we speak of a short feast, the chief part of which is over, or of an eight days' feast, which has just begun.

Some have argued and proved from this a difference between John and the synoptists. That is refuted by a reference to Luke xxiii. 56, where mention is made of purchases made on the first feast-day just before the following sabbath, and, according to Mark xvi. 1, continued after the sabbath. Reference may also be made to Matt. xxvii. 62, Mark xv. 42, Luke xxiii. 54, *παρασκευή, προσάββατον* ('the preparation,' 'the day before the sabbath'). If any one replies, that these are tokens of the correctness of John's representation in opposition to that of the synoptists, it may well be asked, what right any one has to portray the synoptists as so awkward that they should have involved themselves in such evident contradictions.

VERSE 30.

And when he had taken the sop, he went immediately out, to begin the work of treason. *Ἦν δὲ νύξ* ('it was night')—thus does the evangelist close this report, for the next words begin the following subject. If he intends by this to indicate that the fit time for treason was at hand (De Wette), supposing that he means the informing the Sanhedrim, the night was externally no more fit than the day; supposing that he means the carrying out of the treason, then this note is separated much too far from the narrative itself. The remark has a meaning only in case the evangelist intended to say something by it. Meyer feels correctly that 'this conclusion has a certain awfulness about it;' if that be so, why should it be 'unsought'? The externals must agree with the thing itself. Hence it is we have *νύξ* ('night') and not *σκοτία* ('darkness'). Judas walks not by day, but in the night, xi. 10; for the hour for the power of darkness was come, Luke xxii. 53.

That is the affecting conclusion, after the beginning with the recollection of Jesus' love. In Judas the *διάβολος* ('devil') had as it were advanced directly against the love of Jesus. Jesus Himself summons him to perform at once upon Him his work, to which He must submit Himself.

Thus now begins his hour. Contrasted with it stands the loving fellowship of Jesus with his own. Hence the evangelist lets us delay in this latter, before he leads us back to the conflict between Jesus and the action of the devil. By his provocation of it he has made the Satanic opposition to His love assume a hostile ground, and thus He has cut it apart from the circle of his disciples. So much the more, therefore, can He now devote himself to this circle in full love. The evangelist's intention can hardly be more thoroughly mistaken than it is when Bengel says at ἐξῆλθεν ('he went out;') and agreeing with Bengel, for example, Wichelhaus): 'postea tamen rediit,' 'yet afterwards he returned.'

If this was the night of the betrayal, it was also the time of the institution of the Lord's supper. We have already seen why the evangelist does not relate this. But can we recognise the joint at which it is to be fitted in, and where is it? Hofmann¹ and Godet make the passover supper, or even the Lord's supper, precede the foot-washing; Hengstenberg, at least the departure of the betrayer, because of Luke xxii. 21. Baumgarten-Crusius and Kahnis put it after ver. 30; Neander and Ebrard, between vers. 32 and 33; Lücke and Maier, between vers. 33 and 34; Tholuck and Lange, between vers. 34 and 35; Olshausen puts it after ver. 38; and finally, Kern, and as well Bengel and Wichelhaus, put it after xiv. 31; Meyer despairs of finding the place. It is true that everything here is wrought together into one, and inseparably joined each thing on to and into each other; ver. 31 is most closely connected with ver. 30 by οὖν ('therefore'), ver. 36 with ver. 33, and ver. 33 with ver. 32 by εὐθύς ('straightway') and ἔτι μικρόν ('yet a little while').

But it is true that the evangelist has simply combined this entire passage with the fourteenth chapter into the unity of a single thought, seeing that he purposely avoids the Lord's supper altogether (thus also Meyer). The πλὴν ἰδοὺ ('but behold') of Luke xxii. 21 is not a proof of the

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 207 f.

presence of the betrayer at the institution of the Lord's supper. It is explained by Luke's familiar way of narrating, of first carrying to its end something he has begun, before he passes over to another subject, the beginning of which falls before the conclusion of the preceding matter; compare Luke iii. 20, 21.

If, however, the passover supper was not over at the beginning of the foot-washing, compare *δείπνον γινόμενον* ('supper taking place'),—and if the handing of the sop, ver. 26, is to be thought of most simply as happening during the eating and not as an isolated action (against Hofmann¹), since even in the former case it would be a sufficiently intelligible sign to Judas,—then the departure of Judas is doubtless most naturally to be placed between the passover supper and the Lord's supper, that is to say, after ver. 30. Thus also it harmonizes best with the mood of Jesus as expressed in ver. 31 ff.: He goes to his glorification, the disciples remain alone in the world; hence he binds them to himself by the holy supper, and to each other by the bond of mutual love.

Besides, the silence of the evangelist in respect to the institution of the Lord's supper is instructive for the understanding of the gospel. For no reasonable man will seriously believe that the evangelist intended to attack or to do away with the Lord's supper by being silent about it. This could not even enter into the mind of a Christian. To impute such a thing to the evangelist is to impute absurdity to him (compare Beyschlag,² against Baur, Strauss, Scholten, and Keim;³ the latter considers the foot-washing 'the substitute for the supper'⁴). The evangelist's silence, therefore, is due neither to ignorance nor to opposition. He presupposes as a matter of course the acquaintance with the report of the synoptists. We are to approach his report with such knowledge of the previous report, and are to

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 208.

² Beyschlag, *Studien und Kritiken*, 1874, pp. 661 f., 700 ff.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 267.

⁴ Keim, *Ibid.*, vol. iii. p. 288.

understand him from that side. He himself, however, is determined by the special point of view which the entire plan of his gospel gave him for this section.

*B. XIII. 31–XVI. 33. Love in the Keeping and
Perfecting of the Disciples in Belief.*

Jesus had turned himself away from the Jews to his disciples. The parting discourses, which we now have to discuss, show how he seeks to further, to elevate, and to perfect them in belief and love. After he has come down to them, he raises their belief to the certainty of his approaching δόξα ('glory') and fellowship in the Spirit, and yet for all, His certainty and His feelings mount higher than they are able to follow him. Even at the close of these educating discourses, the fellowship with them is not yet so perfected that he can fully rest in it. He therefore proceeds hence a step further to the Father, chap. xvii. Here he rests in the fullest loving communion and certainty of divine δόξα ('glory'), only in order to be the more and the richer with his own followers. Lifting himself up to heaven, he pours down to earth only so much richer a blessing upon his own.

*(1.) XIII. 31–XIV. 31. The Comfort in the Fact that
He goes to the Father.*

The situation causes Jesus, in the first place, to be affected by the importance of the present moment. But his love leads him at once back to his own, his followers. It is at once a sign of the deepest psychological truth and of historical faithfulness, that the free room which is won by the departure of the betrayer is not used for the development of ideas, or for the impartation of a higher Gnosis, but for the nurture and perfecting of the personal relation between him and his own. The first thing, because the thing most directly to be thought of, is that he comforts them concerning his departure to the Father, in that he shows them what the fact that he is going to the Father

signifies, chap. xiv. They need this comfort because He goes to the Father, but leaves them behind, xiii. 31–38.

(a.) XIII. 31–38.

I go to the Father, to my δόξα ('glory'), and leave you behind. This forms the presupposition for the fourteenth chapter. They misunderstand this section who see in vers. 31 to 35 only an announcement of Jesus' death, and in vers. 36–38 a prediction of Peter's denial standing parallel to that announcement (for example, De Wette, Maier); or who take as the twofold design of these words the New Testament command of love, and the warning previous announcement of the denial (for example, Lücke). The last point is only a subordinate one, not intended in the first place, and called up only by the thought that they cannot follow him whither he goes. In like manner, the command of love is only conditioned upon and occasioned by this. Unmistakably the chief thought is expressed in ver. 33, and ver. 34 only draws from it a recollection, while in ver. 36 an application is made to Peter.

VERSE 31.

"Οτε οὖν ἐξῆλθεν ('when, therefore, he was gone out'), since—aside from other good reasons—οὖν ('therefore') is unquestionably to be read with \aleph B C D L, is to be connected as a matter of course with what follows, and not with what precedes. With the departure of Judas, Jesus can speak: νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου ('now is the Son of man glorified'), not merely because 'iam quasi obice rupto torrentes gratiae a labiis Iesu effunduntur'¹ ('now as it were a dam being burst, the torrents of grace are poured forth from Jesus' lips'), but as Lampe remarks again a little farther on: 'malim τὸ νῦν restringere ad secessum proditoris. Ab hinc enim passionis Christi initium capiebant' ('I should prefer to limit the "now" to the departure of the betrayer. For Christ's passion dated its beginning from that point'), His passion, moreover, serves for his glorifica-

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 70.

tion. He says ἐδόξασθη ('is glorified') in ver. 31, and δοξάσει in ver. 32, not as if the second were another glorification, perhaps the heavenly (Meyer, De Wette, Stier,¹ Godet); but what now awaits him is for him already as good as accomplished. For with Judas' going away, His death-passion has come, and therefore also this other thing, this glory. All the emphasis lies on εὐθὺς ('straightway'): it will at once come to pass. This does not mean: directly after his death (Stier, De Wette), but at once with the beginning of his passion. The double glorification, which most commentators find here, the earthly and the heavenly, as they are called, lies in each of the two δοξάζειν ('glorify') in vers. 31 and 32. In that prophetic glorification on the mountain he spoke of his passion; since the beginning of his passion he speaks of the glorification.²

He appropriates to the Son of man the glorification. For in that he became man he retained the δόξα ('glory') indeed, in so far as it formed his substance, i. 14, but departed from it in so far as it formed his manner of being, xvii. 5. The δόξα is the ζωή ('life') in its reality and appearance in the realm of natural life; compare on xi. 40. He has before this revealed his δόξα in displays of the substance of his life in the realm of life outside of himself, but it was nevertheless not yet the form of his being. For he had entered as Son of man into the σάρξ ('flesh'). That is, however, now the new point, that he henceforth enters as Son of man into the form of the δόξα, in that he causes his σάρξ to experience the judgment that should be experienced by the sinful σάρξ; but in that he causes it to be judged thus, he thereby overcomes it in its opposition to God, and introduces it into the divine life.

But when the Son of man is glorified in this form, *God is at the same time glorified in him*, ver. 31. For God is revealed in him whether we think of his person, or of his passion, or of his glorification. It is 'in him,' not 'through him' (Lücke). For nowhere has God been more gloriously

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 143.

² Stier, *ut supra*, p. 137.

revealed in earnestness and love, than in the Son of man given up unto the death of glorification.

VERSE 32.

The first words of the received text—*εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ* ('if God be glorified in him')—are certainly to be struck out, with \aleph B C D L, against Meyer, Godet, Tischendorf's eighth edition. They would be a weak repetition, and a logical exactness not in place here. They rest on the old misunderstanding, as if there were a double *δοξάζειν* ('glorifying') in question here. In spite of the temporal succession of its points, the evangelist ever conceives its idea as a unity, just as he for this reason then reports no ascension. We must observe that the emphasis lies on *ἐν ἑαυτῷ* ('in himself'), if we are to read thus, with A C D L, and not *ἐν αὐτῷ*, with \aleph B. This, therefore, is the new point, while the future *δοξάσει* ('shall glorify') is identical with the preceding aorist *ἐδοξάσθη* ('is glorified'); it is only a slight change in the method of considering the same thing (against Meyer, Godet).

The Son of man is now glorified, and in him God. Thus ver. 31. To this now ver. 32 adds the two points: *ἐν ἑαυτῷ* and *εὐθύς* ('straightway'). *In himself*, namely *ἐν τῷ θεῷ* ('in God') (against Lampe: even *ἐν αὐτῷ* must apply to God), that is, in that he receives him into his own life-glory, therefore by the completion of the fellowship. For although they both hitherto were already so thoroughly in each other that Jesus could say: *ἐν ἐμοὶ ὁ πατήρ καὶ γὰρ ἐν τῷ πατρὶ* ('the Father in me, and I in the Father,' x. 38), yet this relation had its limit in the *σάραξ* as the form of Jesus' earthly life. Only when this is overcome and becomes thus pneumatic, is the Son of man entirely in God; compare Heb. x. 20. Thus, therefore, doth God glorify him in himself. And, indeed, he will do this *straightway*. Jesus speaks *νῦν ἐδοξάσθη* ('now is glorified') 'in the passion of prophetic prolepsis;' 'when the passion sinks' it is said *εὐθύς δοξάσει αὐτόν* ('shall straightway glorify him'); thus Lücke ¹

¹ Lücke, *Commentar über das Evangelium des Johannes*, 3d ed., Bonn 1843, vol. ii. p. 577.

and Stier.¹ But so much the more should they acknowledge the unity of the *δοξάζεσθαι* ('being glorified').

VERSE 33.

If he is now glorified in God, that means for his followers: he leaves them behind in the world, while he goes thither, whither they cannot follow him now. It is his love which leads him back to these. Hence he begins with *τεκνία* ('little children'). This is the only place in the gospel where this address occurs; *παιδιά* ('children') only occurs in xxi. 5. Every one feels the tone in which *τεκνία* is spoken. It is the same feeling which gives to the thought 'I leave you' the turn: *only a little while am I yet with you*. They cannot follow him—now, namely; he must therefore speak to them now as he did to the Jews, vii. 34, viii. 21. / *Καὶ ὑμῖν λέγω ἄρτι* ('so now I say to you'): 'he could no longer spare them it' (Meyer). Bengel says: 'noluit discipulis citius hoc dicere; infidelibus dixit citius' ('he was unwilling to say this more speedily to his disciples; he said it more readily to the unbelieving'). But, of course, the same words are meant differently, although they read the same. Here he cannot say what he had to add in view of the Jews: that they would not find him, but would die in their sins. In spite of this difference he uses the same word. Olshausen therefore rightly considers this passage characteristic, for the circumstance that Jesus likes to repeat the same sentences.

VERSE 34.

As it is love which leads back his thoughts to his disciples, so also it is love which is to serve them as the bond of their union. In this the keeping of the unity with him, the departed one, is to be ethically based. Hence this command as a legacy of the parting one. He calls it *a new commandment*, in spite of Lev. xix. 18, in so far as he speaks of 'Christian' love, which, in foundation, type, essence, degree, etc., is different from what was in the world before. He names it new, not in contrast to his

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 143.

previous instructions (Bengel) or to the Old Testament (De Wette), but to the love which the world previously knew. Such a love of God towards men as had been revealed in Christ Jesus, the world had not yet seen. Hence, neither had they yet seen such a love of men among each other as was revealed, having been kindled through that love of God, in the church of Jesus Christ.

The novelty, therefore, is emphasized in the confirming sentence with *καθώς* ('as'), whether we refer it to the first *ἵνα* ('that'),—as I, with Meyer, prefer to do, because this corresponds better to the simplicity of John's style just here, —or whether we refer it to the second *ἵνα* (with Hengstenberg, Godet). We have already¹ seen, against Hilgenfeld, that we are not justified in drawing, from this emphasizing of the novelty, a proof for the alleged anti-Jewish character of the fourth gospel, and its alleged opposition to the Old Testament. It is true that love is here called a new 'commandment,' not *νόμος* ('law'), but *ἐντολή*, not in the sense of a new law, or in opposition to Old Testament legality, but as a new arrangement of life for Christians.

Ἐντολή ('commandment') is, indeed, a characteristic expression for John's circle of thought. In Paul, it is used almost exclusively only for Old Testament commandments, though also at times in so far as they still hold good for Christians, Rom. xiii. 9, Eph. vi. 2, and only signifies Christian doctrine, perhaps, in 1 Tim. vi. 14. In John, on the other hand, it is the familiar designation for the task of Christ's vocation, and as well for that of Christians as a whole and individually (plurally); compare John x. 18, xii. 49, 50, xiv. 15, 21, 31, xv. 10, 12; 1 John ii. 3, 4, 7, 8, iii. 22–24, iv. 21, v. 2, 3; 2 John 4, 5, 6; Rev. xii. 17, xiv. 12 (xxii. 14). Paul emphasizes rather the side of freedom, John that of order; the former rather the dogmatical side, the latter the ethical. That is connected with the task of each. The former had to contest against false legality in the question of gaining salvation. The latter had to combat false Gnostic freedom in the proving of the saved life. It is plain that this difference is no

¹ See vol. i. p. 129 f.

opposition. As Paul comprehends all law for himself in love, Rom. xiii. 9, Gal. v. 14, in which belief displays itself practically, Gal. v. 6, so also here the *καινή ἐντολή* ('new commandment') is love. Love was even before this an ethical principle (against De Wette); but not this love, for this love did not exist before at all.

Therefore the novelty lies neither in love in and for itself, nor immediately in its degree, or extent, or measure, but in its Christian character; the rest follows from that. And here the question is not so much with regard to love as love within the Christian society, as Kölbing¹ endeavours to prove, but with regard to love as the appearance of the love of Christ or of God in Christ, which was for all. In this, moreover, we have not merely the new example, but also the new power which was lacking for the Old Testament, because the *καινότης πνεύματος*, 'newness of the Spirit,' was not given till now. Jesus says *καθὼς ἡγάπησα ὑμᾶς* ('as I have loved you'), not merely because he sees himself already at the end of his work (Meyer), but because his love consists in that devotion to men which has already been shown, and which has only to complete itself to the end.

VERSE 35.

Thus, then, love is the 'gnorisma Christianorum' ('mark of Christians,' Bengel): they are to be recognised by it. The general *μαθηταί* ('disciples') means Christians in general. Compare Tertullian:² 'vide, inquit, ut invicem se diligant—ipsi enim invicem oderunt—; et ut pro alterutro mori sint parati—ipsi enim ad occidendum alterutrum paratiores erunt' ('see, they say, how they love each other—for they themselves hate each other—; and how they are ready to die for each other—for they themselves are more ready to slay each other').³

¹ Kölbing, *Studien und Kritiken*, 1845, p. 685 ff.

² Tertullian, *Apologeticum*, 39; *Opera*, ed. Oehler, Leipzig 1853, vol. i. p. 260.

³ Compare Neander, *Denkwürdigkeiten aus der Geschichte des Christenthums*, 3d ed., Hamburg and Gotha 1845, vol. i. p. 97; Stirn, *Apologie des Christenthums*, 2d ed., Stuttgart 1856, p. 239; C. Schmidt, *Essai historique sur la*

VERSE 36.

Peter had understood aright in what relation the command of love stood to what had been said before. On this account he goes back to what had been said before as the main sentence, that is, to ver. 33. The first thing is this, that the Lord intends to leave them. The future of the kingdom is knit to the person of Jesus. Where shall they seek this except in Israel? Hence the question: *ποῦ ὑπάγεις*; *Whither goest thou?* Jesus replies, that he cannot follow Him now; he still has a great task to fulfil in this world; he shall follow Him later. ✓

VERSE 37.

Peter understands it of moral possibility or impossibility. But he attributes to himself the moral capacity, even though, as he suspects, it may pass through hard suffering. Hence his confident question: *Lord, why cannot I follow thee now?* He is ready even to offer his life for his loved Master. He is ever the quickly excited and fiery one.¹

VERSE 38.

In the first place, Jesus does not give him any information upon that problem. For this question was a problem for the disciples, how they could be separated from their master and yet he should be the Lord of the kingdom of heaven, this kingdom should be come, and they should be partakers in it. Instead of replying, Jesus, according to His manner of pedagogical leading, points him to the moral task which he still has to fulfil towards himself. This He does by checking his self-confidence by a reminder of the serious danger to his soul which he is to meet within a few hours. According to Matt. xxvi. 34 and Mark xiv. 30, Jesus spoke these words on the way to Gethsemane. Jesus may well

société civile dans le monde romain et sur sa transformation par le Christianisme, Paris 1853, German translation by Richard, Leipzig 1857, p. 289 f.; Luthardt, *Apologetische Vorträge*, vol. i., 8th ed., Leipzig 1873, p. 303, vol. iii., 2d ed., Leipzig 1873, p. 295.

¹ Compare vol. i. p. 89 f.

have reverted to them, as, for example, Meyer thinks concerning Luke xxii. 34. It is more probable, however, that it is only related by the synoptists there, because they wished previously to close the account of the last supper.

Wheresoever any one may wish to assume that the institution of the Lord's supper occurred, whether between ver. 32 and ver. 33, or, as seems more likely to me, here at the end of the thirteenth chapter, in any case it fits very well into this whole situation. Jesus is filled and moved with the thought of his departure, and of the forsaken condition of the disciples, of their weakness in belief, and yet so heavy task. Then it might well be urgent upon him to institute for them the supper of communion with him the absent one for their pilgrimage, and of strengthening for their struggle in the world. The mood and the circle of thoughts remain the same after as they were before the institution.

The Farewell Discourses.

We have already discussed the farewell discourses of Jesus, their connection with words found in the synoptists, their historical contents, and their peculiarly Johannean character.¹ That which is true in general for the Johannean discourses of Jesus, is especially true of these discourses, namely, that they are not so much externally reported, but rather reproduced from memory, and from the impression the evangelist received from the person of Jesus.² This is not a denial of their historical character, it is simply showing that their historical form has passed through John. In the vessel of John's spirit the glory of Jesus mirrors itself to us most clearly and most fully. And so we may rejoice that we have to thank him for this, 'the best and most comforting sermon that the Lord Jesus Christ gave upon earth,' in which he has 'poured out richly all the high, hearty consolation which the whole of Christendom has, and which a man should desire in all needs and pains,' as

¹ Compare vol. i. p. 144 ff.

² Compare Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, pp. 224 ff., 246 ff.

Luther says of these farewell discourses in the sermons on John xiv.—xvi., held in the year 1538. Compare this exposition, which is among the most excellent of his writings.¹ It was also published by the Luther Fund, as a ‘Gospel Book of Consolation,’ Leipzig 1850.

The Fourteenth Chapter.

Jesus begins twice, xiv. 1 and 12, with the same thought which had formed the theme of the preceding words, and then adds to it the conclusion. He desires to reassure his disciples in respect to his going to the Father and leaving the disciples behind in this world. For this is something irreconcilable for the disciples, with their Messianic knowledge from the Old Testament. With the close of chap. xiv., Jesus has for the present concluded that. He begins anew in chap. xv., at the demand of the situation. And although the discourse in chap. xvi. goes on with the same, yet *ταῦτα λελάληκα* (‘these things have I spoken’) in xvi. 1 shows us a new opening. It is therefore right, as is usually done, to consider these chap. xiv., xv., and xvi. as three sections standing equivalent to each other. Baumgarten-Crusius characterized them as ‘comforting, exhorting, warning;’ and rightly, except for the last. Stier² comes very near this when he names belief, love, hope, as the themes of the three chapters. The first chapter at least is intended to work in the disciples confidence as to his departure to the Father. They are to be sure of him. It is he, therefore, who comes into the foreground in this chapter. He, standing in fellowship with the Father, will one day take them to himself. He, standing in fellowship with the Father, will manifest this in fellowship with them. In Him, therefore, who stands in communion with the Father, they can and shall have peace in the world, and believing confidence because of such a prospect. The fourteenth chapter moves forward in these leading thoughts; these form its sections.

¹ Luther, *Werke*, Erlangen ed., vols. xlix. and l.; see vol. xlix. pp. 4, 5.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 160.

(b.) XIV. 1—11.

VERSE 1.

The *πορεύομαι* ('I go') must have made the disciples uneasy. Therefore Jesus here speaks to reassure them. *Μὴ ταρασσέσθω ὑμῶν ἡ καρδία* ('let not your heart be troubled'), says the same one who in xii. 27 says of himself *νῦν ἡ ψυχὴ μου τετάρακται* ('now is my soul troubled'), of whom a similar thing is said even in xiii. 21. They will have confidence in reference to the departure of Jesus when they have confidence in God, who will form the future of the kingdom as he has promised it, and confidence in Jesus, in whom the future of the kingdom rests. God and Christ are placed side by side in such a way parallel as distinctly to express the fact that Christ is the object of religious regard in the same sense as God. 'Here seest thou clearly how Christ speaks and testifies of himself, that he is equal to the almighty God, because he desires that we shall believe on him as we believe on God. Were he now not true God with the Father, the belief would be false, and would be idolatry.'¹

Accordingly, and corresponding also to the *ταρασσέσθω*, the two *πιστεύετε* ('believe ye') are to be taken imperatively (thus also most, except Olshausen), 'which are only the affirmative turn of the imperative *μὴ ταρασσέσθω*' ('be not troubled') (Brückner). The summons is, however, not to be understood merely as for firm and confident belief in general (thus the most), but in the sense that they should be certain of the future of the kingdom even at the departure of Jesus, although they do not know how to reconcile this departure with the prophecies of the Old Testament. Jesus does not give them instruction on this point, but in the first instance demands belief in his person, belief as a moral act. The knowledge desired then grows later from the events, or he explains it to them after the fulfilment, Luke xxiv. 26 f., 45 f.; Acts i. 3. We see that he takes up the same course with the disciples which he took with

¹ Luther, *Werke*, Erlangen ed., vol. xlix. p. 20.

the Jews, and that he makes the same demand upon both, only the Jews refused this, the disciples performed it.

VERSE 2.

The next words refer to the demand for belief. The kingdom of God is certain to them. Christ's departure is so little the frustration of the hope of the kingdom, that it, on the contrary, serves to realize that hope. *In my Father's house are many mansions* (μοναί, only here and in ver. 23 in the New Testament, but in the classics, 'mansio,' 'mansion'), where, therefore, many shall find a home. Jesus does not mean heaven in general by this alleged 'childishly figurative' expression (De Wette), or 'the special dwelling of the divine δόξα ("glory") in heaven' (Meyer). A house is first of all for living together. This is therefore the heavenly common dwelling-place of God and of his own. It is, indeed, the antitype of the earthly οἶκος τοῦ πατρός μου ('my Father's house,' ii. 16), 'as heavenly sanctuary' (Meyer); only with the difference that in this one God no longer dwells alone.

It is therefore an expression for the kingdom of God in so far as it is in heaven, from which it came down. Moses ordered the earthly house of God according to the manner in which the heavenly form of the kingdom of God presented itself to him. In that earthly house they knew they had the earthly representation of the heavenly kingdom. The saints of the Old Testament thought over its secrets, for example, Ps. xxvii. 4. The future of the kingdom of God presented itself in the figure of it, Ezek. xliii. Hence it is that Jesus speaks of it in this expression. There are 'many mansions' in it, and therefore many shall find room in it. It is true that Jesus does not speak of a variety,—thus I earlier, with Bengel: 'ipso plurali numero videtur varietas mansionum innui' ('a variety of mansions seems to be suggested by the very plural number'), J. P. Lange,¹ 'the land of glory,' and Stier;² on the other hand,

¹ Lange, *Evangelische Kirchen-Zeitung*, 1837, No. 49 f.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 171.

see Hofmann,¹—but of a plurality. It is prepared for many from the beginning of the world, compare Matt. xxv. 34. It is therefore prepared also for the disciples.

If it were not so, I would have told you: for I go to prepare a place for you. "Ὅτι ('for')—which according to the manuscripts is unquestionably to be read—is to be taken thus, and not 'that,' as Hofmann and Ebrard take it, following the church fathers and Bengel, so that the thought would be: he would have told them the latter instead of the former. That view would not agree with the circumstance that he speaks of it to them in ver. 3 as the presupposition of his second coming (compare Meyer). Therefore it must have been named before this as a fact. Bengel, it is true, refers to xvi. 26. But in the passage before us, denial and affirmation would nevertheless stand quite too harshly side by side. The interrogatory conception of the entire sentence, which has been suggested,² is impossible, because nothing was said before this of a πορεύομαι ἐτοιμάσαι τόπον ('I go to prepare a place'). There is, indeed, something singular in this εἶπον ἂν ὑμῖν ('I would have told you'). 'Only believe my word' (Stier³) is not sufficient. But now, when he refers them for comfort to the fact that he stands upon the point of preparing places for them in those heavenly mansions (ὅτι κ.τ.λ.), he would not have kept back from them the comfort that he would bring into existence the mansions (μοναί) themselves if he first had to do this.

Hence ὅτι πορεύομαι ('for I go') does not confirm the assuring statement ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν ('in my Father's house are many mansions'), so that εἰ δὲ μὴ, εἶπον ἂν ὑμῖν ('if it were not so, I would have told you') would be a logical parenthesis, and a period would have to be put before ὅτι (Meyer), although the ἐτοιμάσαι τόπον ('to prepare a place') does, indeed, presuppose the μοναὶ πολλαὶ ('many mansions'). On the contrary, ὅτι

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 463.

² Beck, *Studien und Kritiken*, 1831, p. 130 ff.

³ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 173.

κ.τ.λ. confirms εἶπον ἂν ὑμῖν ('I would have told you'), so that a colon is to be put after ὑμῖν ('you'). What Jesus wishes to say to his disciples is the consolation that he is about to realize for them the kingdom of God, which is appointed for many. This is exactly what his departure is to serve. For this is the preparing of the kingdom of God for his own. Such comfort lies in his departure.

VERSE 3.

The design of this ἐτοιμάσαι τόπον ('to prepare a place') is that he then may draw his own to him into his kingdom, so that they also may receive a share in it. Accordingly ἐτοιμάσαι τόπον ὑμῖν necessarily belongs to the protasis, as also is required by καί before ἐτοιμάσω—according to the testimony of the manuscripts \aleph B C L (against Hofmann¹). Moreover, if ἐτοιμάσω were to be the apodosis, πάλιν ἔρχομαι would appear at its side asyndetically in much too hard a way for John's style. This fact, that he goes away to realize for them the kingdom of God, that is, that his going away is for them such a realization, forms the presupposition (ἐάν, 'if') of his return to receive his own into this kingdom.

When Jesus says that he will come again, just as really as he now departs, to take his own unto himself, this cannot be understood of the resurrection (thus Ebrard), wherewith no 'taking of the believers home' is connected, and yet the text here intends that the two shall be thought of as connected. Nor can it be understood of the sending of the Spirit (thus Lücke, Olshausen, Maier, Frommann, Godet), or of 'displays of the Lord's power' in general, 'whether in the good or in the evil' (thus Tholuck). For in each of these cases Jesus does not come therewith as he goes away, and much less does he take his own into his heavenly kingdom, as he had just spoken of doing. Nor is the taking home of individual believers in death, Phil. i. 23, meant (Grotius, Baumgarten-Crusius, Köstlin,² Reuss, Lange,

¹ Hofmann, *ut supra*, p. 464.

² Köstlin, *Der Lehrbegriff des Evangeliums und der Briefe Johannis*, Berlin 1843, p. 280.

Hengstenberg). For this is designated in the New Testament not as a coming of Christ, but as a coming to Christ, and only perhaps as a reception of the spirit by Christ, Acts vii. 59; compare Weiss.¹ Moreover, there still lies between death and that which is here placed in view, the revelation of the kingdom and the resurrection.

This, however, is what the disciples must necessarily have thought of; by these words they could only be reminded of the *παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου* ('coming of the Son of man'), Matt. xxiv. 27, 31. The prophecy in 1 Thess. iv. 17: *ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς (scilicet, τοῖς νεκροῖς ἐν Χριστῷ) ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα* ('then we which are alive and remain shall be caught up together with them—namely, the dead in the Lord—in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord')—and what Revelation prophesies of the completion of the church; all this is a commentary upon our passage, and rests on its promise. 'For not only did the Lord wish to comfort the individual disciples concerning their fate, but also the body of the disciples needed a consolation such as the church is to appropriate to itself in the sense of the evangelist. It is true that the Lord takes to himself the individual Christians who die in Him; but their holiness is only perfected with the completion of the church on that day in which He raises the dead from death and glorifies the living' (Hofmann.² Thus also Lampe, Meyer, Brückner, Weiss,³ Stier,⁴ combine this explanation with the others, and so does Godet, at least for *παραλήμψομαι*, 'I will receive').

The objection (for example, Tholuck and Godet), that the present *ἔρχομαι* ('I come') designates the return as one close at hand, and that it therefore in the mouth of Christ

¹ Weiss, *Der Johanneische Lehrbegriff in seinen Grundzügen untersucht*, Berlin 1862, p. 181.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 194; vol. ii. part ii. (1860) p. 463.

³ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 181.

⁴ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 176.

could not point to his second coming, is of no force, and is refuted both by the future use of the present in similar cases (compare, for example, xiv. 18, 28, xx. 17, 21, 22), and also by the reference to Rev. xxii. 20. Besides, this passage shows that John's gospel shared the early Christian doctrine of the second coming of Christ (compare also 1 John ii. 28), and that this doctrine assumed the same prominent position in its hopes for the future that it assumed in the hopes of other early Christians.¹ When Jesus comes again he draws his own, xvii. 24, 'to himself' (πρὸς ἑμavτόv). He is the goal, and the future of our life. It shall be our comfort to come to him. Everything depends constantly on his person. 'Maiestatis plena locutio. Patris domus, filii domus' ('discourse full of majesty. The Father's house, the Son's house,' Bengel).

VERSE 4.

And whither I go—ye know the way. Thus are we to read, with \aleph B C L, omitting the οἶδατε καὶ ('ye know, and') thrust in between. The Lord does not mean the way He has to go, namely, that of suffering and death (thus Tholuck and I earlier; compare against it, Meyer and Hofmann²). 'He does not speak about which way he goes to the Father upon, but which way leads whither he now goes' (Hofmann). He (ἐγώ, 'I,' with emphasis—he alone, without them) now advances to his goal. They, the disciples, shall reach this goal later. They know, or at least they could and should know, the way which leads from their present to this their future, for everything is decreed in Him, not only the present and the future, but also the mediation between the two.

VERSE 5.

But they do not know it. Thomas has for some time been unable to understand the ways of Jesus. They seemed to him to lose themselves in darkness. Then dark-

¹ Compare Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 181 ff.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 465.

ness fell upon him also with regard to them: he sees no way out of the present into the future. Thus speaks not 'sober prudence' (Meyer), but melancholy.¹

VERSE 6.

Jesus knows that the disciples know it; but they do not know that they know it. Augustine² says: 'isti sciebant, et scire se nesciebant' ('these knew, and knew not that they knew'). In that they are sure of Jesus Christ in belief, they are also sure of the future—as to substance, if not as to their own consciousness. Hence there is nothing further necessary than that they be sure of his person as the mediation between the present and the future (ὁδός, 'way'), as the essential revelation of God and of his kingdom (ἀλήθεια, 'truth'), as the essential presence of the future blessing of salvation itself (ζωή, 'life').

I am the way, and the truth, and the life. He is all. In Him we have everything. All depends upon his person. There are three independent conceptions; not one conception: the true way of life (Augustine).³ There are not, however, three fully co-ordinate conceptions, but He is the way, in that he is the truth and the life. This is not meant as if the first *καί* ('and') were epexegetic, and equivalent to 'namely.' On the contrary, grammatically the three designations stand on a level with each other. That they are not equal in substance, is shown at once by the fact that the first designation in distinction from the other two is called formal (for example, Meyer). Nor are they equivalent in such a way that Christ is designated by them as the beginning, middle, and end of our salvation (Luther says: 'He is called the way as the beginning, the truth as the middle and the continuance, and the life as the end. He is all, the first, middle, and last step on the ladder towards heaven,'⁴ Stier⁵); that is, indeed, a correct thought,

¹ See vol. i. p. 84 f.

² Augustine, *Opera*, ed. Antwerp 1700, vol. iii. part ii. col. 495 e.

³ Augustine, *Soliloquium animae ad Deum* iv.; *Opera*, ed. Amsterdam 1701, vol. vi. col. 567.

⁴ Luther, *Werke*, Erlangen ed., vol. xlix. p. 60.

⁵ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 183.

but it is an arbitrary distribution of the three stages among the three conceptions. On the contrary, the disciples are to be sure of him as the ἀλήθεια and the ζωή, and therewith shall they then be sure of the fact that in him is given the mediation between the present and the future of the kingdom.

It is in reference to this that he names himself first ἡ ὁδός ('the way'), which is not exhausted by the conception of him as the objective mediation of salvation for individuals (thus commonly), and much less by the conception of ὁδηγός ('guide'). If he, however, is this, then is he also the mediation for them, so that they may attain that goal of perfection. Thus he confirms his assurance of, and his summons to them, πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε ('believe in God, believe also in me,' ver. 1). Even the coming to the Father, ver. 6, designates not merely the divine communion at present in the personal life, as it is commonly understood, but that future of the perfection of the church, and therewith of the individuals. The thought of that future rules in this whole chapter, and was also the first thought of early Christianity. It became thus the first thought because it was the first comforting word of the departing Lord. The second and third places, then, in the Christian consciousness were assumed by the second and third words of Jesus.

Now it is true that what is future is already as to substance in the possession of the believers, and what is objectively present and mediated in Christ is also to become their own subjectively; for the Spirit takes of that which is Christ's. Hence the various applications of this passage that have been made in all ages are well founded; whether they have praised the fulness of the salvation in Christ according to the first half of the verse, or have earnestly emphasized the exclusiveness of salvation alone in him according to the second half of the verse; as, for example, Luther¹ develops grandly in many places how especially the evangelist John urges this, 'that all our doctrine and belief are to point to Christ.' These are just

¹ Luther, *Werke*, Erlangen ed., vol. xlix. pp. 37-65; see p. 37.

conclusions and applications; in the first place, however, only this much is here said: 'He brings to the goal, and He alone, because He and He alone is and bears in himself the essential revelation of God, and the blessing of the essential divine fellowship.'

VERSE 7.

If they had known him, Jesus proceeds in the same connection of thought, then they would also have known his Father. Ἐγνώκετε is to be read both at the beginning—with A B C, against \aleph D, ἐγνόκατε,—and with $\alpha\upsilon$ in the second place—against \aleph D, γνώσεσθε. The reading of \aleph seems to have arisen from the consideration that the disciples could not well be denied the knowledge of Christ. The only possible doubt is, whether or not we are to read at the second place, with B C L, $\alpha\upsilon$ ἤδειτε. To explain this from viii. 19 (Meyer) is too distant, while the repetition of the same word (γινώσκειν) might be an easy correction. If at the first ἐγνώκετε we are to read the enclitic με, with B C L, and not ἐμέ, with \aleph D, then the whole emphasis falls the more distinctly on ἐγνώκετε. Had they really recognised him, and made him inwardly their own (for that is γινώσκειν, 'to know'), namely, as that revelation of the Father which the Old Testament held up to view, in that case they would therewith also have understood τὸν πατέρα, 'the Father,' even Jehovah's final revelation in him.

Now, however, he has said it, so that they from this time onwards have known the Father, because they have seen in Jesus the promised revelation of the Father. Jesus does not merely 'hope' this (De Wette), but they really have such knowledge of God. For he has taught them how to understand him himself aright. Hence also the words are not 'proleptic' (Lücke, Baumgarten - Crusius), though neither are they without further ceremony to be referred to the whole time of their fellowship with Christ since their conversion (Hengstenberg); it is from now onwards that they have this knowledge. Not simply now, 'at the point up to which my instruction of you has now come' (Godet),

but from this point onwards. For it is a knowledge that they shall not lose again.

VERSE 8.

This is too much and too high for Philip. He cannot determine himself to see in Jesus the essential revelation of God himself. He would like a sign and pledge of it, not merely of the future (thus I earlier), but of the present; and not merely as Moses or the prophets of old had visions of God (Meyer, Weiss¹), but in a fuller and more exact way suited to the present stage of the history of salvation: then he will be satisfied. *Ἀρκεῖ ἡμῖν* ('it sufficeth us'), not 'simply in respect of our desire after the knowledge of God' (Meyer earlier), nor in general 'therewith is all our longing fulfilled' (De Wette, Lücke), but the thing in question is the certainty that in Jesus the absolute revelation of God is given, and therewith also all the future of the kingdom of God is pledged.

VERSE 9.

But Jesus cannot refer to any one beyond himself. There is no proof for him except his self-proof. After so much intercourse between them, Philip ought to know that. *Have I been so long time with you, and thou hast not known me, Philip?* These words are somewhat melancholy, and the name at the close makes the sadness directly appreciable to the disciple. 'Philip' is more correctly and more emphatically connected with what precedes than with what follows, for the first sentence is a personal, the second is a general one. *He that hath seen me hath seen the Father.* He is the revelation of the Father, whether they acknowledge him as such or not. This sentence, as Meyer rightly claims, is to be left in the objective generality, and not to be limited to believing seeing (Lücke, De Wette). Still less is it to be weakened to 'that the divine exhibits itself in him,' as Baumgarten-Crusius had again explained it here. Melancthon made this the starting-point of his discussion concerning God in the later editions of his 'Locis,' in

¹ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 208

obedience to Luther's demand for a true doctrine of God, in opposition to a speculative scholastic one.

VERSE 10.

In order to make Philip sure of the fact that He is the absolute revelation of the Father, Jesus recalls to him the earlier words touching the communion between the Father and Him, x. 38. That fact is given in and with this communion, and it is meant in the sense of this communion. Does he not believe in this communion? It is not as though He called his belief into question by the inquiry, but He reminds him of his belief in order that from it he may become conscious also of what is given with that belief. Nor is it the case that Jesus perchance exchanged the indistinct and paradoxical *ὁρᾶν* ('to see') with the distinct *πιστεύειν* ('to believe') (De Wette), for the two are not equivalent. But, with the belief on that 'being in each other,' that objective relation is given which is the object of the *ὁρᾶν* ('to see'). Nor is *ὁρᾶν* paradoxical, but as exact as the very bodily seeing of Jesus. That communion now, which is the object of belief, displays itself towards each of the sides which alone can possibly come into consideration, namely, in Jesus' words and in his actions.

He does not speak of himself, but it is the Father in him who both *τὰ ἔργα ποιεῖ* ('doeth the works') and *τὰ ῥήματα λέγει* ('speaketh the words'): to supply the latter (Bengel, and commonly) is simpler than Meyer's explanation, that the *ἔργα* ('works') were used as a proof for the *ῥήματα* ('words'). Moreover, for this explanation it would have to read, not *ὁ δέ* ('but the'), but *ὁ γὰρ πατήρ* ('for the Father'). The works and the words are the Father's. + The fellowship of Jesus with the Father displays itself on these two sides of the self-representation of Jesus. Although herewith, as throughout the whole gospel, he expresses a conditioning of his working upon the Father, yet he is not the mere external organ of the Father. It is *the Father that dwelleth* in him that *doeth the works*; it is therefore a relation of unconditioned communion; compare on v. 19.¹ On this

¹ See vol. ii. p. 104 f.

account they shall now also be certain of the rest. And they can be certain of it because the relation of the two is a lasting one, and not a temporary one, as it was in the case of previous commissioners from God: hence the ἐν ἐμοὶ μένων ('that dwelleth in me;') thus also De Wette, Meyer, Lücke).

VERSE 11.

They therefore shall and can believe in this communion with the Father. Πιστεύετε ('believe') is repeated with emphasis. They shall believe him (μοι), that is, his word, because it is uttered forth from that fellowship. Or at least if not for the sake of the word, they should believe him for the sake of the works (διὰ τὰ ἔργα αὐτά), even aside from his testifying word. It is not as if the works without the word were able to effect a right and full belief. But he who permits them to affect him properly will soon receive such an impression from them, that he will also receive Jesus' word in belief, and by that means become truly believing.

In the πιστεύετε μοι ('believe me') Jesus recalls the beginning: πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε ('believe on God, believe also in me'). This he does in such a way as to refer them to his lasting fellowship with the Father,—on which fellowship they shall above all hold fast in belief, for the confidence demanded in that passage in relation to the future of salvation is given in him.

(c.) VERSES 12–24.

The second paragraph now follows: they are also to be certain of the fact that he will exercise his fellowship with the Father in his fellowship with them.

VERSE 12.

The promise he gives is a great one, and he therefore introduces it with a strong assurance: *Verily, verily, I say unto you.* Jesus has evinced his divine fellowship in his ἔργοις ('works'). He will now display it in a still higher degree through those standing in communion with him in

belief. The following verses are to be placed under this point of view: for he intends to pass over again to *ἔρχομαι πρὸς ὑμᾶς* ('I come to you,' ver. 18, compare ver. 3). They therefore misunderstand the connection who designate these verses merely as 'an encouraging promise of future activity,' or the like (De Wette, Meyer, Lücke). For Jesus in what follows emphasizes with great weight his 'action.' *Ὁ πιστεύων εἰς ἐμέ* ('he that believeth on me'), says Jesus; for 'qui Christo de se loquenti credit, in Christum credit' ('he who believes Christ speaking about Himself, believes in Christ,' Bengel). The same, yes greater works, will such a one do,—of course in Jesus' name and power,—because Jesus goes to the Father.

Ὅτι ἐγὼ . . . πορεύομαι, because I go, belongs most closely to what directly precedes, to *μεῖζονα* ('greater'), and not also to *τὰ ἔργα κ.τ.λ.* ('the works,' etc., Meyer). This closes the thought for the present, so that we are not to put a comma (Lachmann, Tischendorf, Lücke, Meyer, Stier¹), but a period (Baumgarten-Crusius) or a colon, after *πορεύομαι* (after 'Father'). The works which Jesus did on earth were displays of his divine fellowship, corresponding to the stage in which this was. With Jesus' exaltation it entered into a higher stage, a stage of complete unconditionality. Thus also say Baumgarten-Crusius and Luther: 'For I will work in you with the power which I shall have at the Father's right hand.'

This does not mean striking miracles, as some have supposed, who have referred (for example, Bengel) to Acts v. 15; Mark xvi. 15 ff. It means the new activity of Jesus, which he can exercise because—having withdrawn again into the divine position—he has received power over against the spiritual forces in the world of nations, and power over the Spirit of God as his Spirit. Such new power was at once revealed in the apostles, who could reap where Christ had only sown. It means, therefore, the entire activity which served the founding, forming, and gathering of the church of Jesus Christ, and which is conditioned upon Jesus' divine position and the spirit of the

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 194.

new birth. The spiritual miracles belong to this no less than the bodily ones, in so far as they serve this purpose.

It is all alike miraculous, be it in the sphere of personal life or of the life of nature, of the external or of the internal; for that which is now given is a new thing, effected by the new Spirit of Jesus Christ. Yes, this is true of the least service in the kingdom of God, in so far as it is made possible by the fact that the new Spirit of Christ—as a Spirit of glorification or of miracles—has taken into its service the *σάρξ* ('flesh'), which yet really is not fit for that service, because the service is for the kingdom of God. Therefore, as a rule, these words have been regarded as a promise of the apostolic working,—save that the promise has commonly been attached only or especially to the extension of the apostolic activity beyond the bounds of the theocracy (as Lücke, Olshausen, Tholuck, Meyer, Stier¹; against whom see Godet), and then the specific point of the *μεῖζων* ('greater') has been too little emphasized.

VERSE 13.

In order, however, that the disciples may know exactly how he means this, Jesus adds that he is not speaking of greater works in general, but of such as are done in his name, such as are brought about by prayer in his name. *Kaί* ('and') is for closer explanation. It may therefore well be said that: the *μεῖζονα ἔργα* ('greater works') are conditioned objectively upon Christ's exaltation, and subjectively on prayer in his name. The emphasis lies not on *αἰτήσητε* ('ye shall ask'), but on *ἐν τῷ ὀνόματί μου* ('in my name'), and this point is made prominent in *τοῦτο (ποιήσω)*, 'that' ('will I do'). In like manner in what follows the emphasis rests, not on *δοξασθῇ* ('may be glorified'), or on *ὁ πατήρ* ('the Father,' thus Meyer), but on *ἐν τῷ υἱῷ* ('in the Son'). Even from this it follows, as also would seem likely from the context, and from the parallels xv. 16 and xvi. 23, that the prayer is

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 193.

to be thought of as directed to God. But we are not to draw from this the consequences which Lücke is inclined to draw; consequences which are even for that reason unjustified, because Jesus says of himself *τοῦτο ποιήσω*, and not merely of the Father, as xvi. 23.

‘In my name’ is not merely ‘*invocato meo nomine*’ (‘my name being invoked’), and the like, but, as Bengel has reminded us, ‘*respicitur illud: qui credit in me,*’ ver. 12, there is a reference to the: he that believeth on me; or, as Meyer explained it, the name of Jesus is the element in which the praying activity moves. He prays in the name of Christ, who when he prays is in Christ (*ἐν Χριστῷ*), and who prays to God as one who is *ἐν Χριστῷ*. This contains the threefold thought as it is usually distinguished, to pray calling upon Jesus, in the fellowship of his person, and with his mind (thus, for example, Stier¹). The middle point is the chief one. The calling upon his name lies in the fact, that the man praying prays to God in so far as he, being in Christ, the historically revealed one, stands in communion with God, or that he prays to the Father of Jesus Christ as the Old Testament believers to the God of Abraham, of Isaac, and of Jacob (Bengel). If, however, he prays, as one who is in Christ, unto the Father of Jesus Christ, that includes of itself the fact that his prayer is in Christ,—that is, that its contents are not an affair of the man’s for himself, but of Christ’s (compare Hofmann²). In belief, ver. 12, and prayer, ver. 13, lie the strength of Christians and the force of their activity.

That which is desired from God in such a way will be granted by the Son. *Τοῦτο* (‘that’) emphasizes this condition. For all *δοξάζεσθαι* (‘being glorified’) of the Father is to be a *δοξάζεσθαι* only in the Son. From now onwards, therefore, men must address themselves in prayer to the Father of Jesus Christ, and in the name of Christ. And in order that the Father may be glorified in the Son, it is the Son also who doeth what is desired in his name. ‘He now

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 196 f.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 357 f.

again refers to himself the fact that he had said, they should do, the same works and greater ones,' Luther.

VERSE 14.

Hence this verse does not merely repeat the same word in order to make it quite certain for belief, but adds also with emphasis to the *ποιήσω* ('will do') an *ἐγώ* ('I'). '*Εγώ* 'hoc iam indicat gloriam' ("I": this already indicates the glory,' Bengel). Tischendorf's eighth edition follows **8 B** in adding *με* ('me') to *αἰτήσητε* ('ye shall ask'); but in spite of the authority of the manuscripts, this is certainly to be struck out, with **A D**, for it would be entirely too singular. †

VERSES 15–17.

Jesus exercises his divine fellowship in the fellowship with his own, first, in the hearing of prayer, vers. 12–14; and second, in the impartation of the Spirit, vers. 15–17. In this they shall have alike a pledge and a temporary substitute for the future fellowship of the kingdom.

VERSE 15.

Should we suppose the discourse to be so externally joined together as that ver. 15 should bring a new exhortation, and ver. 16 then add a new promise (Meyer)? That which is brought in by ver. 16 is the thing aimed at from the first. In the question of the granting of prayer, however, Jesus had to express the necessary condition in *ἐν τῷ ὀνόματί μου* ('in my name'). And in like manner, the necessary condition for the impartation of the Spirit and for the fellowship of Jesus, with his own, which exercises itself therein, is love to Jesus, which displays itself in the keeping of his commandments. It is of no importance whether we read *τηρήσετε* ('ye shall keep') in the future, with **B L**, —**8** *τηρήσητε*,—or *τηρήσατε* imperatively, with **A D** (thus, for example, Meyer, Godet). For even the future is meant in the sense of a condition. Yet, just as in the former passage *ἐν τῷ ὀνόματί μου* is not intended to give an exhortation in and for itself, although it is one, so also is the case

in ver. 15. ¹Stier¹ had no ground for speaking at once of 'lack of understanding.' For knowledge, ver. 17, is bestowed only upon love. The *τηρεῖν τὰς ἐντολάς* ('keeping the commandments'), which Jesus makes the mark of love, is not a new legality. Jesus did not give a sum of single maxims, but expressed himself in the word of sanctifying truth. This word is at the same time the rule of the Christian, hence *ἐντολή* ('commandment'). In this is expressed the task of Christians for the intervening time in general.

VERSE 16.

To such love is promised the Spirit, who shall take Jesus' place until his return. *I will pray the Father*—for the Spirit proceeds from the Father; but his sending is brought about by Christ. The fact that this is designated as a prayer of Christ's unto the Father, corresponds to the historical relation in which the Son stands towards the Father for the sake of the work of salvation. *Ἐρωτᾶν* ('to ask') is also used elsewhere of Christ towards the Father, xvi. 26, xvii. 9, xv. 20. It holds, however, for the Son in general, and not merely for the human nature of Christ.

And he shall give you another advocate, that he may abide with you for ever. The Spirit cannot be simply a power of Christ, or something of that kind, or he could not enter upon the place of Christ. Nor can it be 'Christ glorified into Spirit' (Tholuck). It is a different person from Christ. Hence Jesus does not speak of it only in the neuter as *τὸ πνεῦμα τῆς ἀληθείας* ('the Spirit of truth'), but says even of this Spirit: *ἐκεῖνος ὑμᾶς διδάξει πάντα* ('he shall teach you all things,' ver. 26), and similarly xv. 26, xvi. 8, 13, 14. 'In all this he does not speak as of a "something," but as of a "self"' (Hofmann²). This passage has always been regarded as expressing the personality of the Holy Ghost (Meyer, Köstlin,³ Hilgen-

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 200.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 192.

³ Köstlin, *Der Lehrbegriff des Evangeliums und der Briefe Johannis*, Berlin 1843, p. 108 f.

feld,¹ Schmid,² and Weiss³ also), against Baumgarten-Crusius' mere 'appearance of a personal description.'

Παράκλητος occurs in the New Testament only in John xiv. 26, xv. 26, xvi. 7, and 1 John ii. 1. The Greek exegetes (Origen, Chrysostom, Theophylact, and after them Luther and also Van Hengel) took it actively in the sense of *παράκλητωρ* (Septuagint, Job xvi. 2), 'comforter.' But the form is passive, and so is doubtless the meaning. This objection holds also for the taking it as 'teacher' or 'adviser' (Euthymius *παραινετήρ*, Theodore of Mopsuestia *διδάσκαλος*, Ernesti, Hofmann,⁴ I earlier), attractive as this signification would be by reason of its connection with the further use of *παρακαλεῖν* (to speak to, in the sense of instructing, exhorting, etc.) and *παράκλησις* ('comfort'), for example, Acts ix. 31; Hengstenberg also allows the advantages this would have. But the passive form of the word offers a difficulty too great to be put aside.

Hence, since Knapp,⁵ later commentators have almost all returned to the classical meaning of the word: 'advocatus,' legal helper, then helper in general; thus also Tertullian, Augustine, Melancthon, Calvin, Grotius, Lampe, Luther, too, in the exposition. Hofmann's⁶ objection, that the disciples do not have something to do in which Christ only helps them, but that he has done his work upon them, does not hold. For he has certainly kept them, so long as he has been with them, so that none of them is lost, xvii. 12. Now the Spirit is to stand at their side protecting and helping them; compare also Matt. x. 17 f. Hengstenberg

¹ Hilgenfeld, *Das Evangelium und die Briefe Johannis nach ihrem Lehrbegriff dargestellt*, Halle 1849, p. 100.

² Schmid, *Biblische Theologie des Neuen Testaments*, Stuttgart 1853, pp. 215-217.

³ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 283.

⁴ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 271; *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 17.

⁵ Knapp, *Dissertatio de Spiritu Sancto et Christo paracletis, sive de varia potestate vocabulorum παρακαλεῖν παράκλησις παράκλητος*; *Scripta varii argumenti maximam partem exegetici atque historici*, 2d ed., Halle 1824, vol. i. p. 115 ff.

⁶ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 16.

recalls, moreover, justly that the ἄλλος παράκλητος ('another advocate') places the emphasis on ἄλλος ('another'), and not on παράκλητος ('advocate') in the sense that Christ is to be emphasized as such, seeing, indeed, that he is never named as such, before his ascension to the Father, where he represents his followers.

Until now, Jesus has stood at their side. From this time onwards the Spirit shall do it instead of him; the Spirit which at his prayer the Father will give to them with the design that he remain with them, and therefore not be taken away from them as Jesus was. There is one singular opinion held, for example, by Hilgenfeld,¹ namely, that this promise of the Spirit presupposes a different view of the future from the common one, in that it places the sending of the Spirit of truth in the stead of the visible return of Christ, etc. As if John's gospel did not know of the return of Christ, and as if the remaining New Testament literature did not know of the efficiency of the Spirit of Jesus Christ!

VERSE 17.

This Spirit will be to the disciples a Spirit of truth, who therefore will impart to them at every time 'the' truth itself exactly as they may need it. The truth, however, is God in Christ. He will teach them to understand this Christ at all times. Thus will their life, then, and all their activity towards God, be correct. He is given to them alone, for the world given up unto death is lacking in the capacity for receiving him; compare 1 Cor. ii. 14. Since that world lacks belief, it lacks the organ for the seeing and the appropriating recognition of the Spirit. The disciples, on the other hand, recognise him; he remains, and he is with them. Ἔστιν ('is'), with B D, is to be preferred to the reading ἔσται ('shall be') of \aleph A L, in correspondence with the present μένει ('dwelleth'). It is not said as if the Spirit were already present. Nor will it suffice to think of the present as conditioned upon the pre-

¹ Hilgenfeld, *Historisch-Kritische Einleitung in das Neue Testament*, Leipzig 1875, pp. 713, 723.

ceding future δώσει ('will give');¹ for the latter is too distant. The present is timeless. The Spirit has its dwelling-place in the Christian society (παρ' ὑμῶν μένει), its being in the heart of the Christian (ἐν ὑμῶν ἐστίν).

VERSE 18.

This verse tells us now what significance the coming of the Spirit has for the disciples. In the Spirit Christ himself comes to them. *I leave you not as orphans, I come to you.* What is meant by this coming of Christ is indeed much questioned among commentators. Chrysostom, Theophylact, Grotius, Hilgenfeld, and Weiss,² have thought of the resurrection. But Weiss' answers to the objection that lies close at hand, and that he made himself, namely, that this communion is no lasting one, are not sufficient to dispose of the objection. For the later fellowship with the ascended one cannot be regarded as a simple continuation of that begun with the resurrection, because all through the farewell discourses the departure of Christ to the Father, completing itself in death, resurrection, and ascension, is conceived as one act; the return of Christ, therefore, has this whole course of events as a presupposition. Accordingly, the resurrection cannot even be meant in part, namely, with the coming in of the Spirit (thus Lampe, Bengel, De Wette, Brückner, Ebrard, Hengstenberg).

It can only be a question whether we are to think of the second coming—thus Augustine, Hofmann, I earlier,—or of the coming of Christ in the Spirit—thus almost all later commentators. The whole and the details will only justify this last explanation. Two things are true of the church and of Christians: that they are far from Christ, 2 Cor. v. 6, and long for him, Rev. xxii. 17; and again, that he is present with and among them, Matt. xxviii. 20, and is active in the word of preaching, Acts xxvi. 23; Eph. ii. 17. The anacolouthon shows that the eighteenth verse is only a parallel to the preceding, and does not bring

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 21.

² Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 274.

a second point. When, now, he here speaks of his own coming, the disciples are to understand in this sense the very thing he had said of the Spirit. And this promise will indeed soon realize itself.

VERSE 19.

Yet but a little while, and the world seeth me no more. On ἔτι μικρόν ('yet a little while'), compare xiii. 33. The world will see him no longer, because it can only see him bodily, whereas he will as to his body be withdrawn from them, because of their unbelief. *But ye see me;* for they have in belief the organ for the internal experience of Jesus, Christ—the contrast demands the contemporaneity of the not seeing for the world and of the seeing for the believers. It therefore cannot point to the visible return of Christ, when the world will indeed see him, though with affright. The inner experience which the disciples have is called a 'beholding,' in accordance with the use of language in John's gospel (compare, for example, ver. 17), which in general delights in the use of θεωρεῖν, 'to behold.' In order to have this experience, a man must possess the corresponding receptibility in the character of his inward life. In this sense the following words bring the confirmation of what precedes.

For I live, and ye shall live. He speaks from his higher position of life, into which he enters with the glorification and ascension (compare Rev. i. 18), and he speaks in the present, in so far as that life stands already as if present before his soul. The disciples also have communion with this his new life, in that they have communion with him himself in belief. Yet he speaks of the disciples' share in it with the future and not with the present, because owing to the whole internal character of the disciples this was something more distant for them than for him. To speak of this their future in the present would have been too singular, and would have sounded quite too strange to the disciples. We are not, however, to infer from the future that ζήσεσθε (thus A D—B L have ζήσετε), 'ye shall live,' points to a later future than ζῶ, 'I live.' Ζῶ and ζήσεσθε are related to each other as in ver. 3 above,

ἔρχομαι, 'I come,' and παραλήμψομαι, 'I will receive.' The future designates the effect of the new fact expressed in the present ; compare Godet.

It is the same life in Jesus and in the disciples. Yet in Christ it is both for his personal and his natural life, while in the disciples it is only for their personal life, from which then first in the future it will perfect itself also for their natural life. The principle of this new life is the Spirit. It cannot therefore be thought of as beginning directly with the resurrection, for with the resurrection they have not yet received the Spirit as the power of the new life.—The 'recognition of the Risen One,' which Weiss¹ urges, cannot be called the beginning of a new life. Nor is the true recognition the basis, but the consequence of the new life. For evidently thus, and not in a reverse manner, stands the relation of what follows to what precedes.

VERSE 20.

At that day ye shall know that I am in my Father, and ye in me, and I in you. Although the resurrection brought the disciples a progress in knowledge, as Thomas shows, xx. 28, yet it is not this knowledge which is here in question (against Bengel, Hengstenberg). For the communion of Christ with his own is conditioned upon the Spirit of the 'indwelling,' that is to say, upon Pentecost. For this very reason we shall not be able to think of the second coming (thus I earlier), because this brought the historical completion of the kingdom of God, but not the internal fellowship, as something new. It does not, however, follow from this that we are to understand by that day a day in the exact sense, and therefore the day of Pentecost as such (thus, for example, Meyer).

It may even as well signify the time of the Spirit, which begins with Pentecost. And according to John's historical representation—which grasps less the external historical fact as such, but rather the essence of it—this conception of the meaning is the more appropriate one. The time of the Spirit is the time of a new higher knowledge. The

¹ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 70.

object of this knowledge is both the fellowship of Christ with the Father, and the fellowship between him and them. And the mediation of both is due to the Spirit which they then possess. That is the highest knowledge of Christ, to know his relation to the Father, compare x. 38. And the highest thing that is true of the Christian is that the relation of the Father to the Son has its analogy in the relation of communion between Christ and the believer. The idea of the *κοινωνία* ('communion') rules the high-priestly prayer, and lies at the foundation of the first epistle of John.

VERSE 21.

This fellowship, since it is a fellowship of love, has as its presupposition the moral condition of loving obedience to the moral claim of Christ. *He that hath my commandments, and keepeth them, he it is that loveth me. He, moreover, that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him*; compare ver. 15. The first thing is to 'have' the word of Christ, as it is the rule for the conduct of the Christian (*ἐντολαί*); the second thing is to 'keep' it. *Ἐχειν*, 'to have,' is not merely a 'habere in memoria' ('to have in memory'), in distinction from 'servare in vita' ('to keep in life'), (Augustin, De Wette), but internal possession, which presupposes the knowing and having received (Meyer). *Τηρεῖν* designates not an internal keeping in the heart (thus Stier¹),—which would neither yield any distinction from *ἔχειν*, nor correspond to the further usage of the language,—but the actual observation in obedience of life, wherein love to Christ proves itself. *Ἐκεῖνός ἐστιν* ('he it is') is said with emphasis, and in accordance with John's use of *ἐκεῖνος* ('he').²

In *ἀγαπᾶν με* ('to love me') Jesus comprehends the entire Christian conduct, as also the whole bearing of God and Christ towards men is comprehended in *ἀγάπη* ('love'). For the former love is answered by the love of God and

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 214.

² Compare Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, p. 143.

Christ. Christ does not disappear in God, but comes forward independently in 'I will love him.' Upon the basis of the love of God, the believer is to come to a personal relation of love with Christ. And this love of Christ reveals itself in the internal revelation. We are not to think of the second coming, but of the internal manifestation of Christ to the God-loving soul, for the matter in question is a relation to individuals. The Christian is to see his blessedness and his highest reward in this internal experience. Among others, Bengel has referred to Ex. xxxiii. 13 : *εἰ οὖν εὗρηκα χάριν ἐναντίον σου ἐμφάνισόν μοι σεαυτόν* ('if, then, I have found favour in thy sight, reveal thyself to me'). That is to be realized here in a much more exact, because a much more internal, manner.

VERSE 22.

Judas (Thaddaeus or Lebbaeus) does not see how to reconcile Jesus' words with the Old Testament promise which sets before us a revelation of Jehovah to all the world, whereas Jesus seems to have limited it to his own followers. He therefore asks by what means this modification has been brought about. He had not understood that Jesus spoke of the morally conditioned internal manifestation in the Spirit, and not of the final revelation of glory. The disciples' thoughts always hastened to the final end, and had great difficulty in understanding that in the first place a time of the Spirit was to come, which was to be but the beginning of the end. For the Old Testament prophecy had taken both together in one. In this Jesus or John's gospel does not deny the 'appearing of Christ again before all the world,'¹ but he only puts that in the background in contrast with the nearest event which is here exclusively dwelt upon, namely, the morally-conditioned inner personal fellowship.

VERSE 23.

According to his custom, Jesus gives no solution of Judas' problem, but repeats His words emphatically. The

¹ Hilgenfeld, *Hist.-Krit. Einleitung in d. N. T.*, Leipzig 1875, p. 728.

answer to the disciple's question lies indirectly in the emphasis laid on the moral condition attached to the promise. Since the world does not perform this condition, the blessed fellowship cannot be imparted to it. *And we will come unto him, and make our abode with him.* It is not the external revelation of majesty, but the internal revelation of grace. That which in the future will be granted to the church, Rev. xxi. 3, is even now to become truth in the spirit unto the individual Christians. The single one becomes the temple wherein the presence of God's grace dwells.

The Old Testament dwelling of God among his people, Ex. xxv. 8, xxix. 45, Lev. xxvi. 11 f., Ezek. xxxvii. 27, has for the present found its goal in Christ; i. 14, ἐσκήνωσεν κ.τ.λ. ('dwelt,' etc.). From that point it realizes itself in the believers, in order to find its goal in the church, and in her future completion of the divine fellowship. 'We,' the Father and Son in the Spirit, 'will come to him'—as if upon their wanderings forth from heaven over the earth they should turn in under such a roof, and take shelter there. Ποιήσόμεθα in the middle voice, with \aleph B L—against ποιήσομεν, A E G: 'we will make for ourselves.' The 'unio mystica' ('mystical union') has always been found in this. Hollaz says: 'unio mystica est coniunctio spiritualis Dei triunius cum homine iustificato, qua in hoc velut consecrato templo praesentia speciali eaque substantiali habitat et gratioso influxu in eodem operatur' ('the mystical union is the spiritual conjunction of the triune God with the justified man, by which He dwells in him as in a consecrated temple by a special, and that a substantial, presence, and works upon him with His gracious influence').

VERSE 24.

On the contrary: he who does not love Him, and so does not keep His word, will not receive such a revelation and such fellowship. It is true that this conclusion is not directly expressed, but it results partly from the antithesis in which ver. 24 stands to ver. 23, and partly from the

fact that the word of Jesus is emphasized as the word of the Father. Hence, whosoever in not loving Jesus thereby despises this word which is the Father's, of him it is not the case that the Father will love him, and that he shall in consequence share in that blessed revelation.

With these words Jesus has come to the end. He has said to the disciples what He had to say to them before his departure.

(d.) VERSES 25-31.

VERSE 25.

Ταῦτα λελάληκα παρ' ὑμῖν μένων ('these things have I spoken unto you, being yet present with you'). These words are spoken, not in view of the further instructions of the paraclete who enters upon his place (Meyer, De Wette, Lücke), but in view of his departure. The emphasis does not rest on *ταῦτα* ('these things'), so that we should consider it as said in contrast to an *ἄλλα δέ* ('other things, however;'; ver. 26, *διδάξει πάντα*, 'shall teach you all things'). While he is still with them he has said to them what he now must say to them, since he is soon to leave them.

VERSE 26.

The paraclete will teach and recall to them everything that may have remained unintelligible, or that may still escape them. For he will be sent in his name by the Father. This is said of the sending, not of the beseeching the Spirit either on the part of the believers (Lücke), or of Jesus (De Wette, Ebrard, Godet). God has the name of Jesus in his eye when he sends the Spirit. The Spirit therefore serves the revelation and glorification of Jesus (Meyer). It is as Jesus says of himself, v. 43, that he came in the name of the Father.¹ As Father and Son are related to each other in the sending of Jesus, so are the Son and Spirit related to each other in the sending of the Spirit; compare Gal. iv. 4, 6.

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 223.

Jesus here designates the Spirit as τὸ πνεῦμα τὸ ἅγιον ('the Holy Spirit'), with the term which has stood since without change: for he is to withdraw from the world, and devote to God the life and the posture of those who are Christ's in the world. The basis of his activity is the word of Jesus. It is true that ἃ εἶπον ὑμῖν ('whatever I have said unto you') is not to be referred to διδάξει ('he will teach'), but, as the logical relation of the ideas demands, only to ὑπομνήσει ('will bring to mind') (against Grotius, Calvin). Yet what is expressly said of the second is valid also as to the first in substance.

He shall teach you all things, as at xvi. 13: he will lead you into all truth. Jesus has indeed told his disciples the whole counsel of God, xv. 15, xvii. 6, but not yet in the many-sided development of the truth. The task of the Spirit was to bring to full unfolding the seeds of knowledge laid in the hearts of the disciples. Lest they should think that these were new peculiar disclosures, not connecting with those previously received, Jesus adds: *he will bring all things to your remembrance, whatsoever I have said unto you.* By these words he connects the business of the Spirit with his word. The second things, therefore, are related to the first, not as the general to the special (thus Meyer), but as the method and manner to the thing itself.

There are not, then, different objects meant, in the teaching perhaps that not yet said because too difficult, in the remembering that which they had again forgotten (thus Theophylact), but it is the same object. Nor are there two different influences, but at heart only one and the same: the first perfects and mediates itself in the second. Jesus desires to have his word laid as the foundation for all knowledge of the truth for all ages. The sending of the Spirit serves only this end. But for the sake of this, this Spirit will remain with the church of Christ from the time of his ascension onwards. We find, therefore, here a different relation given and designated, than when in the Old Testament the Spirit now and then came upon the prophets, to teach them this or that, or in general to work this or that.

VERSE 27.

Because of this continuing possession of the Spirit he can depart from his own with the blessing: *Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.* These are last words, as of one who will go away, and who says ‘good night, or pronounces the blessing,’ Luther. Jesus does not simply ‘wish’ peace to his own, as the people, especially in Israel, שלום לָכֶם (‘peace unto you’), took leave of each other with this wish, but he leaves it behind, and distributes it. This peace is not merely ‘rest of soul’ (De Wette), nor ‘salvation’ in general (Meyer, Lücke). Luther translates it ‘welfare.’ Kling says:¹ ‘the good health of a soul united to God.’ Εἰρήνη (‘peace’) is not in the first place a feeling, but a condition; yet a condition which then, it is true, is felt. It denotes primarily the condition in which the relation of conflict is changed into that of unison; Bengel says: ‘pax reconciliationis’ (‘the peace of reconciliation’).

But it is man’s welfare to stand in unison with God. This was the hope of Israel, Ps. xxix. 11, Isa. liii. 5, which has fulfilled itself for us in Jesus the Son of God. This is to be a consolation to the disciples in the conflicts the world wages against them. He leaves peace behind (ἀφίημι) now that he departs, as his inheritance to his own, which he has to bestow (δίδωμι); hence: ‘my peace.’ This does not mean that we are to distinguish between the peace in general which he leaves behind and his special peace (‘pax filialis,’ ‘filial peace,’ Bengel), which he only gives to his own (Bengel, Lampe,² Stier³). On the contrary, the peace is one and the same. The second word only defines more closely the first one, which designedly is kept somewhat general in order to connect it more readily with the ordinary wish of blessing. He, too, will not close without such a blessing; but how different it is in his case!

¹ Kling, *Studien und Kritiken*, 1836, p. 686.

² Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 183.

³ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 230.

His giving is not that of the world. The difference does not refer to the objects of the giving (Meyer: the giving of the world 'bestows treasures, pleasure, honour, and the like, and is therefore unsatisfying'), but, as is clear from *καθώς* ('as'), it refers to the manner and method of giving. His giving is a real one; that of the world is a vain, merely apparent one. Thing and empty word do not stand contrasted (Kling, Godet: 'powerless wish'), but the truth and the deceitful appearance of peace;—this is different from the former statement, and is not merely hair-splitting (against Stier¹). When Christ gives peace he gives it in truth, because in the *ζωή* ('life') of the divine fellowship. When the world gives peace, it gives it only in deceitful semblance, because in goods of this world, which is given over to death (similarly De Wette, Lücke). There is an existence brought to satisfaction in each case, only in the former actually, in the latter seemingly.

VERSE 28.

Seeing that he leaves them such an existence as an earnest of the future one, they must not let themselves be put into uneasiness and fright by his departure. The asyndeton (*μὴ ταρασέσθω*, 'let not . . . be troubled') is an expression of the moved feelings. With this demand Jesus comes back to that with which he had started, ver. 1. For ver. 28 shows that we are to think of his departure at this. They are not to be affrighted at his words about going away and coming again,—this second point is added not as a comfort, which in itself it could not have been for the disciples, but only as a repetition of the theme of the discourse,—but rather to rejoice that he is going to the Father; more exactly: *ἐχάρητε ἄν*, 'ye would have rejoiced.' X

Εἰ ἠγαπήσατέ με ('if ye loved me'); that is to say, they ought to have rejoiced for his sake, and not in the first instance on their own account. If, as should be the case, their first care was for him, they would desire above all that he should come to his perfection before they would wish for themselves not to be forced to lack his personal society.

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 231, note.

Some explain the fundamental statement as to the joy, which is expressed in the words *ὅτι ὁ πατήρ μείζων μου ἐστίν* ('for my Father is greater than I'), of the higher protection, which the mightier Father will afford them after Jesus' departure (Lücke, De Wette). This, however, is to substitute the interest in Jesus' work, or, worst of all, in themselves, for the interest in Jesus' person (Meyer) ⁺ which he here demands from his disciples; and this is forbidden by the phrase *εἰ ἡγαπᾶτέ με*. Lücke, indeed, observes that since the disciples were troubled and fearful on their own account, the *ἐχάρατε ἄν* must refer to them. But *εἰ ἡγαπᾶτέ με* is cogent for the exegete.

Δ Jesus, it is true, does not say *ὅτι ὁ πατήρ μείζων μου ἐστίν*, in order to say: I came out from the Father, and therefore my longing is only satisfied when I shall have returned again to him (Olshausen). If Jesus had intended to say that, he would have said it. The question is, what *μείζων* ('greater') is meant to say. Of all the passages in our gospel in which *μείζων* occurs,—whether it be of works, as i. 51, v. 20, xiv. 12; or of persons, who are compared with one another, as viii. 53, xiii. 16, iv. 12,—the one that especially belongs with this one is x. 29. The Father is there called greater than all, in so far as he is world-overcoming, the world-mighty. Here also he is called greater than Jesus, in so far as the latter, though, indeed, he was with the Father, has gone out from him, and entered upon the fleshly existence in the world, and thus has placed himself beneath the Father.

These words touching the *μειζονότης* ('greatness') of the Father do not point to the relation of the begotten to the unbegotten (thus the fathers, see Suicerus;¹ similarly Olshausen); for the matter in question is the historical, not the constant relations. This therefore does not teach 'the subordination of the Son under the Father' (Godet; Liebner² speaks of an eternal *κένωσις*, 'emptying,' within the Trinity). Nor does it limit itself to the human nature in

¹ Suicerus, *Thesaurus ecclesiasticus*, 2d ed., Amsterdam 1728, vol. ii. p. 1368.

² Liebner, *Christologie*, Göttingen 1849, vol. i. p. 150 ff.

distinction from the divine (for example, J. Gerhard); for Jesus does not speak merely of a single side, but of his whole personality (Hengstenberg).

Rather is the 'status presens' ('present position') of the Son compared with the divine position of the Father towards the world (thus, for example, Calvin). This has for its presupposition the essential divinity of the Son; for there would be no sense in speaking thus of a mere man (Brückner, Hilgenfeld, Weiss,¹ Stier,² Godet). Hence the fact that he goes to the Father is to be an occasion of joy to the disciples. For it is his exaltation, but not 'by means of' the greater Father (Weizsäcker,³ Beyschlag⁴)—for what would be the 'greatness' of the Father in this connection?—but 'to' him, so that he thereby returns to full fellowship with him;—not to personal fellowship, for he stood in that already; but to fellowship in that position of the Father towards the world, so that he then again in the full sense is *θεὸς καὶ κύριος* ('God and Lord') both as to the real existence and as to the position. Bengel's 'beatior' ('more blessed') is only a consequence, and not the thing first meant.

His position as to power, however, serves his calling, for his person is not to be thought of as freed from his calling, and therefore also the personal interest not from the interest attached to the calling. In this sense Meyer is indeed right in emphasizing the far greater power and efficiency for his aims. But that is the result of the thing first in view, namely, his exaltation to the Father's position towards the world. The question, whether the Father be not also greater than the exalted one—which Meyer objects to this explanation—does not belong here. For even if this be the case, in so far as the position of Christ the exalted one towards the world is only fellowship in the Father's position towards the world, and serves the Father's counsel of salvation, yet it is nevertheless 'full' fellowship,

¹ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 222.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 234.

³ Weizsäcker, *Jahrbücher für Deutsche Theologie*, 1857, p. 170.

⁴ Beyschlag, *Christologie des Neuen Testaments*, Berlin 1866, p. 105.

—and in this the difference here meant in *μεῖζον* ('greater') equalizes itself.

Luther says:¹ 'Now thou seest that the passage here does not discuss and say how Christ was God or man, or what his nature and essence is, or whether according to it he be greater or less than the Father; but he says that they shall not be frightened—and adds these words as the cause: for he is going to the Father. Now it does not say at all, to be born of the Father; but it says, to assume the Father's kingdom, in which he is equal to the Father, and is recognised and honoured in the same majesty. Therefore I go thither, he says, that I may be greater than I now am, namely, to the Father; and it is better that I from littleness and weakness enter into the might and dominion in which the Father is.'²

Jesus therefore returns into the full divine position: the disciples should rejoice at that. It is a matter of course that this also will prove to their advantage.

His departure will signify and effect for them peace, ver. 27, and joy, ver. 28, both in the Holy Ghost, ver. 26: such is its case, thus shall they make up their opinion touching it.

VERSE 29.

For this purpose he has desired to tell them of his departure beforehand, in order that when he now leaves them it may not serve to lead their belief astray, but to further it. *Πιστεύητε* ('ye might believe'), absolute, as in xiii. 19: *ὅτι ἐγὼ εἰμι* ('that I am'). Meyer is wrong in: 'that ye may believe it,' namely: that I have gone to the Father—this is against the specific use of *πιστεύειν* ('to believe') in John, and weakens the emphatic character of the word.

VERSE 30.

He desired still to teach them, thus building for the future, because the time in which he still can speak to

¹ Luther, *Werke*, Erlangen ed., vol. xlix. p. 246.

² *Ibid.* vol. xlix. pp. 246, 247.

them approaches its end. He will say something further to them; but how much he does not know, because he does not know in how far the enemy will still give him room for it: *ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων* ('the ruler of the world cometh'). For in the enemy, whom he knows to be coming, he knows the evil one.¹ The evangelist likes to trace everything in the historical appearance back to the last principles. Thus he beholds in the opposition between Jesus and the Jews, which predominates in his gospel, the conflict between Jesus and Satan.² This he does, however, only because Jesus also placed His whole action under this point of view, not merely in the fourth gospel, but also in the other gospels.

He calls him *ὁ ἄρχων τοῦ κόσμου*, 'the ruler of the world:' for in so far as the world is foreign to God, it is his domain. He rules in all that is against God, in sin and death. The world is given over to both of these, and therefore to him. But, since Christ's mission had the purpose of redeeming the world from both, it is the *ἄρχων τοῦ κόσμου* who opposes the carrying out of this design, warring for his dominion. But it is also true: *καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν* ('and hath nothing in me'). The contrast introduced by *καὶ* ('and')³ does not lie in *καί* (against Godet, Stier⁴), but in the very relation of the thoughts. Jesus is indeed in the world, and thus in the domain of the evil one. But he is not of the world. Therefore there is nothing in Jesus upon which the evil one can lay hold. He has nothing in Him that he can call his, belonging to him, to which he can lay claim, and from which he can lay claim to Jesus (Tholuck, Hofmann, Luther: 'no right nor guilt'). This is the most simple explanation of this phrase. Hence neither does *ἔχειν* ('to have') need to mean 'to be able,' so that a *ποιεῖν* ('to do') would be also necessarily supplied (Lücke); nor do we have to supply power or dominion (Meyer, De Wette), or even right and might (Bengel,

¹ Compare Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 448.

² Compare vol. i. p. 63 f.

³ Compare vol. i. p. 43 f.

⁴ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 238

Lampe); nor are we to think of the sinlessness of Jesus (Augustine, Olshausen, Stier). This only forms the pre-supposition.

VERSE 31.

It is therefore not because the devil can lay claim to something in Jesus that he approaches Him, and that Jesus lets Himself be attacked by him; but Jesus gives Himself up to him in order that therein the world may perceive the love and the obedience of Jesus. Jesus speaks this last, his giving up of Himself, in the form of a summons: *ἐγείρεσθε, ἄγωμεν ἐντεῦθεν* ('arise, let us go hence'), namely, to meet the attack of the evil one. *Ἐγείρεσθε κ.τ.λ.* is not an independent sentence, so that a period might be placed after *ποιῶ* ('I do') (Bengel, Tischendorf). For either we should have to supply after *ἀλλά* ('but'), 'I suffer that,' which does not stand directly in what precedes; or the apodosis would be *οὕτως ποιῶ* ('even so I do'), in which case *ὅσα* ('that') and *καθὼς* ('as') would be made parallel in an improper and artificial way; and in each case the real force and rounding off of the discourse would be lost.

Thus Jesus gave himself with free will into the hand of him who yet had nothing in Him. But the world is to perceive from this that He loves His Father, and that the Father's will is His meat. He desires to help the world unto the salvation-bringing knowledge, 'ut mundus desinat mundus esse, et patris in me beneplacitum agnoscat salutariter' ('that the world may cease to be the world, and may recognise for its salvation the satisfaction of the Father in me,' Bengel). 'Now is the time of departure:' with this thought the discourse began, xiii. 31; it therefore by internal necessity closes with *ἐγείρεσθε, ἄγωμεν ἐντεῦθεν*. If these words recall Matt. xxvi. 46, Mark xiv. 42, that fact is to be used neither against (Baur, Strauss, Scholten, Holtzmann¹) nor for (Bleek²) the fourth gospel. 'The Johannean words and the synoptic words spoken in Bethany have nothing to do with each other' (Meyer).

¹ Holtzmann, *Zeitschrift für wissenschaftliche Theologie*, 1869, p. 174.

² Bleek, *Beiträge zur Evangelien-Kritik*, Berlin 1846, p. 238.

Herewith ends the conclusion of the farewell discourse. *Πορεύομαι* ('I go') is its starting-point, *πάλιν ἔρχομαι* ('I come again') is its consolation, the promised paraclete is the security of that consolation, *πιστεύετε* ('believe') is the theme. Jesus has thus said what was of the first necessity. The disciples could draw for themselves from this the conclusions for the intervening time. He has risen with the disciples. But as he is about to go away, his love still holds him back. He feels compelled to say further to the disciples that which will serve them for the time up to his return. This is what distinguishes the next discourse, chap. xv. and xvi., from the previous foundation-laying discourse.

This view presupposes that the following discourses were held before they left the room (so most commentators). The high-priestly prayer is proof enough for this, since the notion that it could have been spoken on the way (Luther, Lampe, Lange in his *Life of Jesus*, Godet) is an impossible one. Ebrard¹ (also Hengstenberg and Godet) places the fifteenth and sixteenth chapters on the way, and transfers the seventeenth chapter to the Mount of Olives (Godet: at the passage over the Kedron); but this is at once to be met by the fact that the eighteenth chapter proceeds: *ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρών κ.τ.λ.* ('when Jesus had spoken these words, he went forth with his disciples over the brook Kedron,' etc.). The words in xiv. 31 do not announce the start (Ebrard, Godet), but the summons thereto. The evangelist would otherwise have hinted at the change of the scene. He had finished: *ἐγείρεσθε, ἄγωμεν* ('arise, let us go'). The disciples therefore have risen, and have prepared to go out; but just then a new discourse from Jesus holds them back. Neither is the 'scenery' forgotten in the discourses (Lücke²); nor is the historical thread here as elsewhere loosely held by the evangelist (De Wette), so that there is a gap between the

¹ Ebrard, *Wissenschaftliche Kritik der evangelischen Geschichte*, 3d ed., Frankfurt-on-the-Main 1868, p. 651.

² Lücke, *Commentar über das Evangelium des Johannes*, 3d ed., Bonn 1843, vol. ii. p. 625.

fourteenth and fifteenth chapters (De Wette); and least of all did an awkward editor, at the end of an essay of the apostle's, add, with the fifteenth chapter, another for which he could find no link of connection.¹

(2.) XV. 1–27. *The Exhortation to Cherish Loving Fellowship with Jesus and with Each Other in Contrast with the World.*

(a.) VERSES 1–11. *The Relation to Jesus.*

VERSE 1.

Jesus is directed to the beautiful parable with which he begins, neither by the vineyards on the way, nor by the golden vine in the temple, for he is in the room. To suppose that they could see from the room the former (Storr) or the latter (Lampe), is the more arbitrary because Jesus has turned towards the door, and is speaking to his disciples. It is no less arbitrary to suggest that a vine was growing into the room (Knapp, Tholuck). We should not say coolly that the evangelist put the discourse in at the wrong place (De Wette). Lücke and Baumgarten-Crusius have despaired of finding any reason for the parable. But such parables are probably not spoken entirely without external occasion (with Tholuck, against Stier²). It is improbable that it was suggested by 'a glance at the wine-cup' (Meyer, Besser), for the parable speaks of the vine, not of the wine.

The most apt thing is to make it proceed from the whole situation. Stier³ hints at this, but without using it further: 'as ye now stand around me, hanging on me in belief and love—I the vine, ye the branches' (thus, then, also Hofmann in Lichtenstein, and Ebrard and Tholuck). It is well known how thoroughly this parable is prepared for and based in the Old Testament; compare Isa. v. 7; Ps. lxxx. 9 ff.; Ezek. xvii. 6, xix. 10; Jer. ii. 21. This now takes its place at

¹ Ch. Hermann Weisse, *Die evangelische Geschichte kritisch und philosophisch bearbeitet*, Leipzig 1838, vol. ii. p. 283.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 241. ³ *Ibid.* p. 240.

the side of the earlier comparison with the bread and the grain of wheat. Not merely does the church grow and form itself out of him as the fruit out of the seed, but also it has its life only in the most intimate fellowship with him. The same life-blood streams through both, and both are bound together in the closest union of growth. We are members of his body, Eph. v. 30; Christ lives in us, Gal. ii. 20,—and both, indeed, in the exact sense.

He calls himself the true vine. The other things called vines are it at heart only in an inexact sense. He is the real one, the fulfilment and truth of that which nature was to typify. Israel is the first realization of it. God planted it as his vine or his vineyard. But it has degenerated. Christ is now the true vine. His Father is the husbandman: into whose hands, therefore, he has given himself, to whose service he has devoted himself. The Father hath planted him in the earthly soil; taking root in this, the vine has put out branches. Since God had to give up his vineyard to the judgment, he hath separated for himself this vine, and prepared it so as to create for himself a new beginning in it, which should gain rich development. As, now, the vine bears the branches, so has Jesus thus far borne the disciples. They have become branches by him, and they remain branches, but not without having a task from this time forward.

VERSE 2

A man becomes a branch of Christ, not by his own act, but by Christ's (sacramental) act. Yes, a man may be a *κλῆμα ἐν Χριστῷ* ('branch in Christ') even though unfruitful. But the condition of remaining is to bring forth fruit. This thought does not press forward too early, nor ought it to follow ver. 5 (De Wette); for the act of Christ and his own act are to be placed in contrast. 'I have made you to be branches, but now you must bring forth fruit; and you can well do it, for you have experienced what is necessary for that; but you must remain in me if ye would bring forth fruit, for our relation is such that ye can only bring forth fruit in my fellowship;' thus vers. 1-5.

In the first place, therefore : either *αἶρειν* or *καθαίρειν* ('take away' or 'purge') : 'suavis rhythmus :—quodsi auferri a te quae mala sunt nolis, auferri te ipsum oportebit' ('agreeable rhythm :—if, then, you are unwilling that what is evil be taken away from you, it will be necessary that you yourself be taken away,' Bengel). The fruit to be produced is not the perfection and maturity of one's own new birth (Stier¹), or spiritual life as the believer begets it in himself and in his neighbour (Godet), or the increase of the believing life, etc. (Meyer), or the keeping of the commandments (Lücke). It is simply, that as the fruit of the branch is nothing but the working out of the life which it has in itself from the vine, so also here the fruit is the entire exercise of all that the Christian is through Christ. He who does not exercise his fellowship with Christ in which fellowship he is planted, will be taken from it. He who exercises it will be purified for the sake of a richer activity. This signifies not the divine punishments and chastisements (De Wette), although God uses these also for the *καθαίρειν* ('purging'), but the influence of the Spirit of God which frees the believer more and more from the world.

VERSE 3.

A beginning has been made in the disciples ; it is to be continued in the church forming itself from them. Meyer remarks justly that *ὑμεῖς* ('ye') must have the emphasis, so that they as the beginning are contrasted with the future ones, (not the beginning of the purification contrasted with its continuation in them.) Jesus has purified them because he has spoken the word to them which took them from the society of the world and transferred them into his society, because he thereby has appropriated them entirely to himself, and they have allowed themselves to be devoted unto him. They have once for all become righteous because of the word, that is, on the foundation of the word (Judas is not present). Not as if they did not need constant purification, 1 John iii. 3 ; even he who has bathed needs

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 248.

the cleansing of his feet, xiii. 10. *Καθαρόσ* ('clean') is not used in ver. 3 in the same extent as in ver. 2. In ver. 2 it follows upon the *καρπὸν φέρειν* ('bearing fruit'), which Jesus only from this time forward demands of his disciples, whereas in ver. 3 he names them already *καθαροί* ('clean'), and thereby names something which in their case coincided with the removal from the society of the world, and the transference into his fellowship.

VERSE 4.

Thus transferred into his society, they are now to remain in it; then he remained also in them with his life-power. To apply this to the Lord's supper, and to distribute the two halves of this statement to the two confessions (Stier¹), is arbitrary, and the denial of any reference at all to the Lord's supper in the fifteenth chapter is not 'a mere matter of duty' (against Stier²). They are to remain 'in,' and not 'on' him (Meyer); even *ἐν τῇ ἀμπέλῳ* is not merely 'on the vine,' for the branch is rooted in, is sunk into the vine. If that be true of the disciples, He also will remain in them: *καγὼ ἐν ὑμῖν* ('and I in you'). A future, not an imperative (Bengel: 'facite ut maneatis in me et ut ego maneam in vobis,' 'cause that ye remain in me, and that I remain in you'), is to be supplied; but the *μενῶ* ('I will abide') to be supplied is indeed conditioned upon the imperative *μεῖνατε* ('abide'). Not in their own, but only in his life-power can they exert themselves as Christians: *καθὼς τὸ κλῆμα κ.τ.λ.* ('as the branch,' etc.); Bengel says: 'hic locus egregie declarat discrimen naturae et gratiae' ('this passage especially declares the distinction between nature and grace'). This mutual relation of theirs causes this condition of working.

VERSE 5.

Herein we have the reason for the apparent repetition in ver. 5. The emphasis in ver. 4 rests not on *ἐμοί* ('me') by itself (Meyer), but on it in connection with *μένητε* ('ye

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 250 f.

² *Ibid.* p. 242.

abide'). The contrast, therefore, is not this: only the union with 'me,' and with no other, can help you to bear fruit; but the contrast confines itself to the relation between Jesus and his own. In like manner in ver. 5 all the emphasis rests upon the contrasting of ἄμπελος and κλήματα ('vine and branches'), since in any other case ὑμεῖς ('ye') must have had the continuing δέ ('and'). Only he who remains in such fellowship with me brings forth rich fruit: οὗτος ('the same') and not πολύν ('much') has the emphasis. 'Only he'—for χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν ('without me ye can do nothing'). This is said to such as were presupposed to be planted into Christ. It therefore means not merely that only he who is in Christ can do something, that is, can exert himself in a Christian way, so that we should supply perhaps ὄντες with χωρὶς ἐμοῦ ('being' with 'without me'), or that we should directly exchange χωρὶς ἐμοῦ with χωρισθέντες ἀπ' ἐμοῦ ('being separated from me'); but it belongs quite closely with ποιεῖν ('to do').

All the Christian's action must be in Christ, must not take place out of Him, if it is to be the exercise of a Christian life. Since this latter is the very thing in question, this passage does not indeed treat directly of the moral inability of man in general, as it was regularly applied in the old dogmatics, after Augustine's example. Nor does it refer simply to the apostolic action, but to the exercise of Christian life. Since, however, this alone is the 'truly moral exercise of life,' Augustine's appeal to this passage, against Pelagius, and the application of the same for the church doctrine of the natural inability of sinful man in regard to truly moral conduct, is justified. Luther says: 'Christ speaks here not of natural or worldly essence and life, but of the fruits of the gospel.' 'He speaks only of his spiritual kingdom and rule, in which God himself dwells, rules, and works through his word and Spirit to the spiritual eternal life.' 'In this kingdom, speaks Christ now, ye are nothing, ye do and can do nothing, if ye are not, and do not remain in me.'¹

¹ Luther, *Werke*, Erlangen ed., vol. xlix. p. 298 f.

VERSE 6.

This verse shows how necessary such a remaining in Christ is. The implanting in him does not do it alone: μένειν ἐν αὐτῷ ('to remain in him') is the thing claimed. Where this latter is lacking, the judgment comes in, however the former may have preceded. The thing spoken of is not a 'tolli ex communione putativa Christi et ecclesiae' ('to be taken away from the putative communion of Christ and of the church,' Lampe¹), but of a taking away 'ex communione reali' ('from the real communion'), and of a 'divulsio' ('tearing away'), which is not 'voluntaria defectio' ('a voluntary defection') itself (Lampe), but has such a defection as its presupposition.

There may therefore occur—against the doctrine of predestination²—a real apostasy of such as have been really disciples of Jesus. But upon apostasy from Christ follows at once unquestionably rejection and death. This relation of the result is designated by the aorists (thus the most); compare Winer³ on this use of the aorist. The rejection is represented as taking effect at once, because it is the unquestionable result of the apostasy (against Meyer's objection), of course in case the apostasy be not revoked. Meyer declares that, viewed from the standpoint of the last judgment, the rejection appears 'as the completed act of the past.' But then the perfect would ever be more suitable than the aorist. Jesus desires to speak threateningly: hence he speaks in this form. He who apostatizes is cast out, namely, out of the vineyard of the kingdom of God. The casting comes only after the apostasy, but it comes surely.

But cut from the vine and thrown away, the branch has but for a short time the life-sap in itself; it will at once be said ἐξηράνθη ('it is withered'). Whether or not a

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 217.

² See vol. ii. p. 378, note.

³ Winer, *Grammatik des neutestamentlichen Sprachidioms*, sec. 40. 5. b, 7th ed., Leipzig 1867, p. 260; ed. Moulton, Edinburgh, T. and T. Clark, 1877, p. 345; ed. Thayer, Andover 1874, p. 277.

grafting in again be here excluded, is a question that does not belong here, since that point is not here considered; rather is the not remaining in Him thought of as settled. The rest, then, is the *συνάγειν, εἰς πῦρ βάλλειν*, and *καίεσθαι* ('gathering,' 'throwing into the fire,' and 'burning'), that is, the final judgment. The servants of the *γεωργός* ('husbandman') are the gatherers (*συνάγουσιν*): these are the angels, Matt. xiii. 41. *Εἰς τὸ πῦρ*—with the article, according to *κ* *A* *B*—into the fire, namely: which is prepared for this; compare Matt. xiii. 42, xxv. 41, Gehenna. That will then be their condition. And the end: 'and they burn!' Bengel says: 'simplex verbum magna vi positum, eximia cum maiestate' ('the simple word put with great force, with exceeding majesty'). The branch burns 'up'; here it is said: *καίεται*, 'it burns.'

VERSE 7.

This is now met by the contrast of the blessing of remaining. Jesus ever comes back to this one point. *Μένειν ἐν αὐτῷ* ('to remain in him') is repeated ten times. And all the exhortations in the first epistle point back to this: 1 John ii. 6, 10, 14, 17, 24, 27, 28, iii. 6, 9, 24, iv. 13, 15, 16. With *καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ* ('and my words remain in you'), Jesus leaves altogether the figurative speech. This remaining of his words in us is not the condition (De Wette), but the consequence given in and with the remaining with him (thus also Weiss¹). On the basis of such fellowship he hears all our prayers: with emphasis, *ὃ ἐὰν θέλητε* ('whatsoever ye will'). Of course this is prayer in the name of Jesus, since, indeed, those spoken of are those who are in Him and in whom He is. The aim and design of the praying, according to the connection, is that they may bear much fruit (*καρπὸν πολλὸν φέρειν*; thus also Weiss²). This prayer shall certainly be granted.

VERSE 8.

In such fruit of prayer, moreover, *ἐδοξάσθη ὁ πατήρ* ('is

¹ Bernhard Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 77.

² *Ibid.*, p. 76.

the Father glorified'). As above, so also here the aorist expresses the infallible result. The Father is, it is true, glorified in the bringing forth fruit, and not in the obligation to bring forth fruit, and ἵνα ('in order that') is not equivalent to ὅτι ('because'). But ἐν τούτῳ ('in this') is not therefore to be referred backwards (Meyer), but forwards: it is only that καρπὸν πολὺν φέρειν ('bearing much fruit') is to be designated as a wished, purposed thing.

The Father, therefore, is glorified, first, in this fruit of prayer; and secondly, in the fact that they thereby become ever more thoroughly disciples of Jesus. Even although we should read γενήσεσθε ('ye shall be'), with \aleph A E G,—while B D L have γένησθε,—and consider this as independent of ἵνα ('that'), which perhaps is to be preferred because less correct (against Lücke), still it is not on that account to be made parallel to the ἐδοξάσθη ('is glorified') (Meyer, Stier¹), but to the sentence with ἵνα, according to the loose style of the fourth evangelist. In bringing forth fruit they will be his disciples; for to be 'his' disciples (γενήσεσθε ἐμοὶ μαθηταί) means nothing less than just this.

VERSE 9.

He has already developed in manifold ways the fellowship with him, in order ever to come back to the fact that it must prove itself in Christian activity. Now he designates it, as fellowship in his love, with the same design. It is love which binds the master to the disciples, as it bound the Father who sent to the Son who was sent. The Son has loved his own according to the analogy of this love: in this love they are to remain. Grammatically, καὶ γὰρ κ.τ.λ. ('so I,' etc.) is the apodosis, for only this and not μείνατε ('continue ye') corresponds to the καθὼς κ.τ.λ. ('as,' etc.); but in the thought the thing really intended is μείνατε. The love which he has shown to them is ἡ ἀγάπη μου as well as ἡ ἀγάπη ἡ ἐμή, and not the reverse (against Meyer), as is clear from ἡγάπησα ὑμᾶς ('I have loved you'). Jesus speaks of it in the praeterite, because he has

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 257.

in thought his life in the world, to the limits of which he has now come (Lücke, Meyer).

VERSE 10.

The disciples remain in the fellowship of his love, if they keep and exercise his word as the norm of their lives, as Christ as the servant of God remained in his service by the fact that God's will was the norm of his life and of all his action; compare viii. 29.

VERSE 11.

He spoke to the disciples these words about fellowship with him, *ἵνα ἡ χαρὰ ἡ ἐμὴ κ.τ.λ.*, that his joy might remain in them, etc. With this ends the section, vers. 1–10 (Meyer, Lücke); for although 'the discourse continues without interruption' (Brückner), still it passes over to a new thought. '*Ἡ χαρὰ ἡ ἐμὴ*, 'my joy,' must be conceived as *ἡ ἀγάπη ἡ ἐμὴ*, 'my love,' above, and means, therefore, the joy which he has, not which they have in him (for example, Grotius), or which he has effected in the disciples (De Wette, similarly Tholuck).

But it is not the joy which he has in them (*ἐν ὑμῖν*) (Augustine, Lampe,¹ Ebrard, Hengstenberg), which would fit very well with the reading *μεῖνῃ* ('might remain'), from \aleph L, but not with *ᾗ* ('might be'), from A B D, which is to be preferred according to the manuscripts. Has Jesus joy in the disciples? So then we must not say, as I did earlier, in view of the completion of the loving fellowship, 'Jesus would then have the cause and object of his joy, not in something else, but in them.' Hofmann² replied to this correctly by pointing to the analogy of *ἡ ἀγάπη ἡ ἐμὴ*, and to John xvii. 13, *ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς* ('that they might have my joy fulfilled in themselves'). 'The joy which he has by reason of the love of his Father wherein he stands, he imparts to those who

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 235 f.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 325 f.

remain in his love, and, moreover, causes it to be active in them for making their own joy full, the joy which is already in them because they stand in his love' (Hofmann).

(b.) VERSES 12-17. *The Relation to Each Other.* †

Jesus now places the love of the disciples among each other, at the side of the loving fellowship with him.

VERSE 12.

His love to them is to be to them the example not only for their love to him, but also for their love to each other (*ἀγαπᾶν ἀλλήλους*). In this he looks back to his comprehensive *ἐντολή* ('commandment'), xiii. 34. He joins this new section to the previous with *αὕτη ἐστίν* ('this is'). For he had designated the love to him to be such a one as fulfilled his commandments (*ἐντολαί*, ver. 10). And the contents of these commandments are that *ἐντολή* which he here names. They, therefore, have even to show their love to him in this love.

VERSE 13,

This love, moreover, in its kind, is to be a love of sacrifice; for that is the kind of love his is. No one can show a greater love than that which desires to give up its life for its friends. We can thus explain the (in later usage of the language much weakened) *ἵνα* before *τισ* (with A B D L making it more general) *τὴν ψυχὴν αὐτοῦ θῆ* ('that a man lay down his life'); and so avoid the artificial explanation of Meyer, which takes *ταύτησ* ('this') as pointing back, and makes *ἵνα* introduce the divinely-ordered aim of the greatness of the love. For *τιθέναι τὴν ψυχὴν* ('to lay down his life'), compare on x. 11. Jesus gave up his life freely, and in that very fact proved his love. 'For friends,' he says here; while Paul, Rom. v. 6 ff., says, *ὑπὲρ ἀσεβῶν* ('for the ungodly'); but it was *ὑπὲρ φίλων* ('for friends'), just because they belonged among these ungodly. Moreover, Jesus did not intend to give a dogmatic exposition, he had the special point of view to characterize the love to

the φίλοις ('friends'). We do not need, therefore, to understand 'friends,' 'quoad effectum' ('as to the effect') (Stier,¹ at least. 'on one side'); for Jesus has become a 'friend of sinners,' Luke vii. 34 (Stier), and has in consequence made them all his friends, that is, persons loved by him.

VERSE 14.

He shows towards them such love as he has just named. They must learn from him what love is, 1 John iii. 16. — He gives himself up to death for them, his friends. They are only to apply these words to themselves in the full — sense when their life is a manifestation of his will. For when he depicts his anticipating love, he may not be silent as to what he must expect and demand from those whom he makes his friends. It seems, moreover, as if he rejoiced so at this thought of having sinners for friends, that he cannot forbid himself to dwell longer upon it.

VERSE 15.

He develops further what it is to be a φίλος ('friend'). From this time forward he calls them friends, not servants as before, xii. 26, xiii. 13 ff. They do not cease to be δούλοι ('servants'). For he could not, in ver. 20, even remind (De Wette, Meyer) them of the earlier expression if it were not still applicable. They, too, like to name themselves thus, Rom. i. 1, Jude 1; for they are servants. But He names them φίλοι ('friends'), because they have become that by his love, and have therefore ceased to be 'mere' servants. The servant knoweth not what his lord doeth (τί ποιεῖ αὐτοῦ ὁ κύριος), what the inner thought is of the outward deed that he sees, what the real deed in the deed is. 'Servus tractatur ut ὄργανον instrumentum' ('a servant is treated as an instrument,' Bengel). He, on the other hand, has made known unto them the entire loving will of his Father,—from the nature of the case, the πάντα, 'all things,' refers to this.

This loving will he heard from the Father when he

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 263.

became man. It does not mean that he did not know it before, which would lead to 'absurd conceptions of the relation of the pre-existing Son to the Father' (Beyschlag¹), but it is an expression for the will of the Father, for the execution of which he betook himself unto humanity; compare Heb. x. 5 ff. *Πάντα* applies to this counsel of salvation without limit, and we must not first generalize *πάντα* to the notion of knowledge and the like in general, in order then to limit it by the second thought: 'which I have heard as to be said for you' (Stier,² Lücke, Olshausen). They have the entire knowledge of the loving will of God, in spite of xvi. 12; for a knowledge completely carried out, even in its conclusions and applications, is another thing. Exactly now, moreover, in these last hours, he had revealed to them most richly the loving will of God, and emptied out his heart to them. Why, then, should he not directly from this time forward name them friends? If he did it before, Luke xii. 4, yet it was not with this specific emphasis.

VERSE 16.

But this relation is one that proceeded from him, not from them. As, in the Old Testament, Jehovah chose Israel to be the nation of his peculiar property, so did Jesus choose the disciples as the New Testament Israel (Weiss³). Ye have not chosen me for yourselves, but I have chosen you for myself. Master and disciples are not to be supplied (Lücke, Meyer), but we are to stop at the more general conception of loving fellowship. The appropriation unto this, but the removal from the opposite relation, is called *ἐκλέγεσθαι* ('to pick out for oneself'); observe the reflexive middle voice. He has removed them from the *κόσμος* ('world'), to which they therefore belonged before; Hilgenfeld's dualism will not fit into this (compare Weiss⁴). But this *κόσμος* is not meant in the sense of a sum of indivi-

¹ Beyschlag, *Christologie des Neuen Testaments*, Berlin 1866, p. 101.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 265.

³ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 125.

⁴ *Ibid.* p. 136.

duals, which would not agree with ver. 19, *ὅτι ἐκ τοῦ κόσμου οὐκ ἐστέ* ('because ye are not of the world'). Nor are we in *ἐκλέγεσθαι* to think of the contrast of other individuals who are not chosen.

He has taken them from the sphere and position of the God-hostile existence, and set them that they go and bear fruit. The old explanation of *ἔθηκα* ('set') by *ἐφύτευσα* ('planted'), whether as vine (Stier¹) or as fruit-tree (Bengel, Olshausen), conflicts with *ὑπάγειν* ('to go'), which is not used in the sense of increase *ἡλῆ*. Nor does *ἔθηκα* mean 'ordered' (Meyer), so that in *ὑπάγειν* ('go') we should have to think of the apostolic activity (Meyer, Lampe); for this subject occurs first in the third section of this chapter, while here the thoughts still move entirely in that which belongs to the Christian as such. But after he had taken them from the world, he set them in this loving relation to him, in order that from this relation they might bear fruit in independent living activity (Luther, Lücke, De Wette, Baumgarten-Crusius, Stier, Godet), and that a fruit of a continuing, not of a transient kind,—continuing, namely, in its significance for the Christian himself, and not merely in reference to its external success. Compare Zinzendorf's epitaph: 'He was set to bring forth fruit, and a fruit which remains.'

The two *ἵνα* (*ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε* and *ἵνα ὃ τι ἂν αἰτήσητε*—'that ye should go and bring forth fruit' and 'that whatsoever ye shall ask') are usually considered co-ordinate (for example, De Wette, Lücke, Meyer, Stier, Godet), so that the granting is meant as that which the fruit, etc., brings to pass. But in that case the position of the clauses would be more correct if inverted, since the second is more closely defined by the first. Linguistically, also, the more natural thing is to think of the two *ἵνα* as in a logical relation to each other. The reference to xiii. 34 for the parallel conception of them (Godet) does not fit, for there the case is different by reason of the preceding *καθώς* ('as'). It is true we must not explain it, with Olshausen, thus: that by bringing forth fruit we enter into that internal

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 266.

relation to God from which proceeds the prayer in the name of the Lord. For, aside from the want of clearness in this thought, the thing in question is not praying, but granting: *ἵνα . . . δῶ ὑμῖν* ('that . . . he may give you'). And this granting, clearly from another point of view than that above, is considered as conditioned upon the fact that one moves in that manifestation of life which is designated by *ὑπάγειν καὶ καρπὸν φέρειν* ('go and bear fruit'). If they cause themselves to be found in the right service of Jesus, then also will be granted to them what they ask in Jesus' name—of course, in and for such service.

VERSE 17

In vers. 12-16 he has spoken to them with respect to the life of the Christian in that love which does not fear self-sacrifice for friends, and which for that very reason makes the life a life of fruit and of answered prayer. This he has said to them in order that they may live in such mutual love. Thus, looking back and summarizing what has been said, these words of the seventeenth verse lead us at once over to the new contrasted thoughts of the third section; for the mutual relation of Christians has, as its contrast, the relation to the world. The love of Christians contrasts with the hatred of the world.

(c.) VERSES 18-27. *The Relation of Christians to the World.*

I said above: This discourse gives the disciples directions for the intervening time up to Jesus' return. The peculiarity of this time is that the church of Jesus Christ has its Lord in heaven, while it itself stands upon the earth. What it experiences from the world can only be hatred. For *εἰ μισεῖ* ('if it hate,' ver. 18) leaves the case even linguistically not undecided, but puts it as settled. Jesus, in the first place, gives them a consolation for this, by telling them the reason for this hatred, vers. 18-21.

VERSE 18.

Even this verse is intended to give a reason. They are to know—*γινώσκετε* ('know ye') is imperative—that he himself before them was hated by the world.

VERSE 19.

Now he has chosen them, and therefore taken them from the world, so that they no longer belong to the world. This, in connection with ver. 16, is the fundamental passage for the conception of the *ἐκλέγεσθαι* ('choosing'). The contrast is not: I have chosen you from among many others who remain unchosen; but: I have transferred you from the fellowship of the world into my fellowship, out of one condition and relation into its opposite. Therefore in the thought of the choosing there rules no respect to the others who are not chosen; compare Hofmann¹ and Ebrard. If they are removed from the world, to which they formerly belonged, so that they no longer belong to it, this conception is expressed by *ἐκ* ('out of') and *ἰδιον* ('own');—Bengel says of *ἰδιον*: 'Suum dicitur pro vos, atque sic notatur interesse mundi' ('"its" is said instead of "you," and thus it is noted that they differ from the world');—and if they are transferred into the fellowship of Christ: then, from the world in which they are and towards which they have become as antipathetic as Christ is towards it, from this world they can only experience what Christ experienced from it when he was in it; compare upon this 1 John iii. 13, iv. 5. In ver. 19, *κόσμος* ('world') is repeated five times, solemnly and emphatically.²

VERSE 20.

They can easily see that this is what they have to expect from the world, if they apply to their relation to the world the words he spoke before about their position with respect to him, xiii. 16.

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 324 f.

² Compare vol. i. p. 30 f.

No different subject enters in ἐδίωξαν κ.τ.λ. ('they persecuted,' etc.); it is only the κόσμος expressed plurally. Ὁ κόσμος ('the world') is also the subject of ἐτήρησαν and τηρήσουσιν ('they have kept' and 'will keep'), and we have no right to find in the subject of these verbs either men in general (Baumgarten-Crusius), among whom there may be also good men, or individuals who form an exception (Olshausen, Godet). The disciples may answer for themselves which of the two cases here occurs. Hence there is no need of artificial explanations, as if τηρεῖν, against all John's use of language, meant 'lie in wait for' (Bengel and older commentators), or as if the second case were ironical (Lampe, Stier¹), against the earnestness of the ruling mood and of the discourse. The experience the church will pass through is spoken of, but without a direct conclusion being at once to be made as to the external experiences of each individual.

VERSE 21

This verse for the first time interrupts with ἀλλά ('but') the asyndeton of the first twenty verses.² The emotion of the heart expresses itself in asyndeton. Jesus makes his will (Godet). The disciples shall be prepared for the hatred of the world. But they must understand this hatred aright. That they are to know to their comfort (ἀλλά, 'but'), that it is the name of Jesus which the world hates and persecutes in them. The emphasis rests upon διὰ τὸ ὄνομά μου ('for my name's sake') (against De Wette, Lücke, Stier, Hengstenberg, who place the emphasis upon ὅτι οὐκ οἶδασιν, 'because they know not')—'because my name is your confession' (Meyer). That is the Christian's comfort, yes, his joy, praise, and pride; for example, Acts v. 41; 2 Cor. xii. 10 f.; Gal. vi. 17; Phil. ii. 17 f. But the world persecutes the name of Christ in His own, because it knows Him not; and that, because it knows not the Father who sent him. The revelation of God in Christ Jesus has remained foreign to it.

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 276.

² Compare vol. i. p. 40 f.

VERSES 22-25.

This leads directly not to an interjected discourse upon the unbelief of the world, etc. (De Wette), but to a second point: the sin of the world, vers. 22-25. Jesus has testified to the world in word and work concerning himself as the one who he is. That makes their unbelief so sinful.

VERSE 22.

For this twenty-second verse speaks of the sinfulness, not of not knowing (for example, Godet), but, as the context shows, of the unbelief which rises to hatred. *If I had not come*, that is, appeared in my calling, *and spoken unto them*,—not as Luther: ‘and said it unto them,’ for *λαλεῖν* denotes the act of speaking,—*they had not had sin*. Not in the first place the sin of hatred (Lücke, Meyer), for how could hatred be mentioned at all in that case? According to the view of the entire gospel of John, the sin is in the first instance that of not believing, of failing to recognise Jesus; compare ix. 41 (Luther, Stier,¹ Hengstenberg). Belief or non-belief does indeed presuppose his presence, and therefore his *ἔρχεσθαι* (‘coming;’ *ἦλθον*) (Ebrard). But *ἦλθον* only serves by way of introduction for *ἐλάλησα* (‘had spoken’), with which it is closely connected (Hengstenberg); the emphasis lies on this second word. If he had not testified thus to himself, especially in his word, their not-believing would not be sin. Bengel says: ‘*melius iis fuisset, si nil vidissent*’ (‘it would have been better for them if they had seen nothing’). His word ought to have brought them to belief; compare vii. 46: ‘never man spake like this man.’

But now they have no pretext for their sin. *Πρόφασις* means pretext, and not excuse; compare, for example, Acts xxvii. 30, Matt. xxiii. 14, received text. Previously they might perhaps have used their God and his honour as a pretext; Israel is the people of pretext in the most extensive sense (Stier²). Now, however, they have God’s revela-

¹ Stier, *Reden Jesu*, 3d ed. Leipzig 1873, vol. v. p. 278.

² *Ibid.* p. 281.

tion in Christ, and therefore they only have God after this in Christ. Hence, if they do not accept him, they have no further pretext for the sin of unbelief. The sin is the unbelief which manifests itself in hatred.

VERSE 23.

Moreover, it is now true that their hatred against Christ is a hatred against the Father himself. It is not: because they hate God they hate Christ; so that in this a reverse conclusion would be drawn, which should express 'the true reason lying behind the *πρόφασις*' (Stier¹). This thought is correct enough in itself, and is developed in the eighth chapter, but it does not belong here. Here it is: in that they hate Christ, they hate God. In this shall the greatness of their sin be recognised.

VERSE 24.

We are to perceive the sinfulness of the unbelief and of the unbelieving hatred in the fact that it is unbelief against the Son of God, in whom the Father hath revealed Himself personally and visibly. This is now made clear as to the works, as it was before with respect to the word. He had done works such as no other has done, for they are works of the Son of God. Their unbelief is unbelief towards the revelation of the glory of the Son of God. *They have both seen and hated both me and my Father*: the very form of the expression represents the greatness of the sin (Meyer). This is really a contradiction in itself, to see God's and Christ's glory or revelation and hate it. But the God-hostile world unites this inconsistency (Lücke, Stier).

VERSE 25.

In this, nevertheless, only that has occurred which could not occur differently. Not according to absolute divine determination, by which a necessity would be settled that would remove one's own responsibility and guilt (compare Weiss²), but according to the law of prophecy and fulfil-

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 281.

² Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 151.

ment: Jesus is the sum of the preceding history. Thus Jesus in these words makes a conclusion by emphasizing the sin of unbelief. The relation of the servant of God to his people must repeat itself in the New Testament fulfilment (Ps. xxxv. 19, lxix. 5).

It is doubtful whether or not we are to understand especially David by the Old Testament type. For even though Ps. xxxv. is from David, and belongs to the time at which Saul was persecuting him, yet there are many arguments (compare Delitzsch on this psalm) which speak for the Jeremianic authorship of Ps. lxix. And our passage appears to go back, not so much to Ps. xxxv. as to Ps. lxix., which is applied in manifold ways in the New Testament, John ii. 17; Rom. xv. 3; Acts i. 20; Rom. xi. 9 f. But whether it be the king or the prophet, in each their tale of suffering is typical of him in whom all the typical history, and especially all the suffering of the bearers of God's vocation in the Old Testament, is to be fulfilled.

As Israel thrust from itself the saving counsel of God, as that counsel was desirous of realizing itself then, without anything having been omitted that could help the possibility of reception; so also was it here in the face of the final realization in Christ. They hate him 'without cause'—this is the meaning of *δωρεάν* in the Septuagint, the translation of *בְּחֵן*, 'immerito,' 'undeservedly,' elsewhere in Latin it is 'gratis,'—for thus it is written of them in their law (*ἐν τῷ νόμῳ αὐτῶν*); it could not therefore do anything but fulfil itself in them. We are not able to find a bitter irony in this, namely, that they 'follow truly what stands in their law' (De Wette). *Αὐτῶν* ('their') is said emphatically,—like *τῷ ὑμετέρῳ* ('your') in viii. 17, which see,—not merely as an expression of the anti-Jewish standpoint, still less from the anti-Jewish view and purpose of the evangelist, and least of all as Hilgenfeld in his 'Introduction'¹ still says: 'the Jewish law remains the law of the Cosmos, to which the Johannean Christ denies the knowledge of the true God, xvii. 6, 25. The Jewish

¹ Hilgenfeld, *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 724.

religion belongs quite exactly to the Cosmos,' etc.;—but it is as Bengel says: 'in lege eorum, quam assidue terunt et iactant' ('in their law, which they assiduously use, and of which they boast'). And for that very reason it is called νόμος ('law'), and not γραφή ('Scripture'), although νόμος, as at x. 34 (which compare), is intended in this more general sense; for νόμος is the word of Jewish pride. Their law, of which they boast, condemns them: that is Jesus' conclusion.

VERSE 26.

Jesus places the testimony over against the rejection. Jesus' name is rejected and hated by the world, but witnessed to by the Spirit, and in the Spirit by the disciples. This, too, is said for the comfort of the disciples. Jesus is not to remain without divine testimony, and they themselves also may serve this testimony, ver. 27. It is not the victorious power of the testimony that is emphasized as a consolation (De Wette, Lücke). It is not this, but only the fact of the testimony that is emphasized, because it is not intended for an exaltation that is sure of victory, but for consolation. Those hate and reject him: so he goes out of the world.

But instead, the Spirit comes; he sends the Spirit into the world: thus his name will not remain without divine testimony in the world, for the Spirit proceeds from the Father. A Spirit in the service of Christ: therefore, πέμψω, and that, ἐγὼ πέμψω ('I will send');—a spirit of witness to Christ: therefore πνεῦμα τῆς ἀληθείας ('spirit of truth');—God's Spirit: therefore παρὰ τοῦ πατρὸς ἐκπορεύεται ('proceedeth from the Father'). This is meant historically (thus most later commentators, also Hengstenberg), and not 'metaphysically' (Stier¹), of the immanent relation of subsistence (the ancient church, also Godet); nor is it meant in the sense of Gnostic emanation.² For this statement is parallel to the other, ὃν ἐγὼ πέμψω παρὰ τοῦ

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 287.

² Hilgenfeld, *Der Evangelium und die Briefe Johannis nach ihrem Lehrbegriff dargestellt*, Halle 1849, p. 101.

πατρός ('whom I will send from the Father'); in each case it says *παρὰ τοῦ πατρός* ('from the Father').

He is therefore with the Father, and comes hither from him (*παρά*). The present does not express 'the essence of the Spirit timelessly' (Lücke¹), but is determined by *πέμψω*: 'the Spirit proceedeth from the Father when Jesus sends it' (Hofmann²). This is required, not merely by xiv. 26, but also by the whole connection, and by the wording in detail; for both *παρά* ('from') and the characterizing of the Spirit as the Spirit of truth demand this, and it likewise corresponds to the analogy of the Scriptures. As the analogy of Scripture in the case of Christ does not go back beyond the *πρὸς τὸν θεὸν ἦν* ('was with God'), so also it says of the Spirit that it is in God, 1 Cor. ii. 10 f., and with God, Rev. i. 4, Rom. viii. 26, but says nothing about the eternal generation. This passage therefore decides nothing in the conflict between the western and eastern church about 'filioque' ('and from the Son').

This conception of the expression does not make it 'tautologically rhetoricizing' (Stier³); but in *ἐκπορεύεται* ('proceedeth') an essential point is added to *πέμψω*: he was not merely sent by the Son, but he comes from the Father. He will then be 'of original divine descent' (Hofmann), as Christ himself went forth from the Father into the world. And after the promise was fulfilled, Paul could write: *ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ* ('God hath sent the Spirit of his Son,' Gal. iv. 6). A time of the Spirit is to begin with Jesus' departure. It is utterly impossible to see how this promise forms an opposition to the so-called chiliasm (Hilgenfeld⁴), and thus betrays an entirely different method of thought from that of the original apostles. The present does not exclude the future. Is not Christ to return again also according to John's gospel (compare on xiv. 3)?

¹ Lücke, *Commentar über das Evangelium des Johannes*, 3d ed., Bonn 1843, vol. ii. p. 645.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 203 f.

³ Stier, *Reden Jesu*, 3d ed., Nördlingen 1873, vol. v. p. 286.

⁴ Hilgenfeld, *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 728.

It is said of the Spirit: *ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ* ('he shall testify of me'). By this emphasis (*ἐκεῖνος*, 'he') he is 'opposed to the Christ-hating world' (Meyer). Because he comes as Christ's Spirit, he has no other contents or aim for his witnessing activity than Jesus Christ. This is what the disciples are to have from the time of Jesus' departure. The first business of the Spirit was designated as to teach the disciples, xiv. 26; giving testimony to Jesus here appears as the second business of the Spirit; and the third is to punish the world, xvi. 8 ff. Should, now, the Spirit's giving of testimony only consist in the fact that his presence is a practical testimony to Christ's exaltation (Hofmann¹)? But it does not say he is to be a witness; it says he is to bear witness. It therefore consists in an action which then, it is true, completes itself by the action of the disciples, and has not a separate reality for itself.

VERSE 27.

This verse places the witness of the disciples by the side of that of the Spirit; as the apostles (Acts v. 32) put themselves and the Holy Ghost side by side as witnesses; or as in Rev. xxii. 17, the Spirit and the bride are placed by each other. The two coincide only as to utterance or as to existence; as to substance or as to being, they are twofold. The testimony of the apostles in itself has two sides, and can be traced back to a double source. On the one hand, they speak from the Spirit which fills them. On the other hand, they speak from their experience of Christ: they testify what they have seen and heard, 1 John i. 1 ff.; compare Weiss.²

Because ye are with me from the beginning. For 'from the beginning,' compare Acts i. 22. "*Ἔστε* ('are')': for they still are. The Spirit then gives his confirming testimony to this, Mark xvi. 20; 1 Cor. ii. 4. Is this said as a command or as a promise? *Μαρτυρεῖτε* ('testify') is commonly understood indicatively, but Hofmann and Baumgarten-

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 19.

² Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 294 f.

Crusius take it imperatively, because this could not be a comfort for the disciples. The decision will only be a matter of feeling, and this will find the command too abrupt. Even what the disciples are to do is a comfort for them. It is a great thing that they should be the organs of the Spirit, in that they proclaim to the world their experience.

This direction which Jesus gives to his disciples for the time after his departure, he closes really with xvi. 1. For these words look back to xv. 18–27, just as xv. 17 does to xv. 12–16, and xv. 11 to xv. 1–10. Since, however, they continue themselves in xvi. 2–4, and lead directly to the thoughts expressed in xvi. 5, these verses serve at the same time as an introduction and foundation-laying for the sixteenth chapter in general, and are therefore to be taken together with it.

(3.) XVI. 1–33. *The Promise in which the Forsaken Disciples may rejoice.*

This promise is developed in three paragraphs: (a.) Vers. 1–15, Jesus sends to those left behind in the world the Spirit of witness and of truth; (b.) Vers. 16–24, He shows himself again to the forsaken ones; (c.) Vers. 25–33, Their fellowship with God will be perfected, although they remain in the world while Jesus goes to His Father.

(a.) VERSES 1–15.

VERSES 1–4.

The starting-point is, that the disciples must stay behind in the world. This is therefore developed further in vers. 1–4. It is quite clear how closely it connects with the preceding chapter.

VERSE 1.

The world will so oppose them that they will fall into danger of *σκανδαλίζεσθαι*, namely, of being led astray—this is the idea of *σκανδαλίζειν* (compare Matt. xi. 6, xiii. 21, xxiv. 10): at first to be the occasion for sin, then the

occasion for unbelief—namely, when they see the name of Jesus everywhere spoken against.

VERSE 2.

This, now, is more exactly presented, in order to disabuse them of the opinion that with the sufferings of their Lord all trouble will be past, and that the conversion of Israel will follow. Instead of this, they will be excluded from the fellowship of Israel. That which began at ix. 22 (xii. 42) is to find its true realization. It is not then to be thought strange—the evangelist desires to say to his readers—if that has come to pass which Jesus prophesied, if the church of Christ and Israel form two societies hostilely opposed to each other. Not merely that, but much harder things will they have to experience: thus *ἀλλά* ('immo,' 'moreover,' Bengel). To this degree will the opposition of the *συναγωγή* ('synagogue') to the church of Christ advance. They will regard the shedding the blood of the Christians as a *λατρεία*: not merely as a good work (Baumgarten-Crusius), but as an act of sacrificial worship: *λατρείαν προσφέρειν*. We may recall Saul's fanaticism, and the *περικαθάρματα* ('off-scourings,' 1 Cor. iv. 13),—if this is to be understood in the sense of an atoning sacrifice,—and, moreover, the rabbinical tenet which is usually cited here: 'quisquis effundit sanguinem impii, idem facit ac si sacrificium offerat' ('whoever sheds the blood of the impious does the same as if he offered a sacrifice').

Jesus had spoken before of the opposition between the church and the world. In that he now specified this as the opposition between the church and the synagogue, he taught our evangelist to see, as in the Israel of his day, so in the Jews who opposed Jesus, the specific representatives of the unbelieving *κόσμος* ('world'); compare also Rev. ii. 9, iii. 9: synagogue of Satan. Hilgenfeld¹ finds in the mention of Jewish persecutions of the Christians the fresh impression of the second Jewish war. But did not the Christians have such experiences from the very days of Stephen?

¹ Hilgenfeld, *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 739.

And what, then, should we make of the entirely similar passages in the synoptists, for example, Matt. x. 17 f.? Keim,¹ on the contrary, proves from this passage that the catastrophe of 135 A.D. had clearly not yet been experienced.

VERSE 3.

In the midst of this sharp contrasting of two realms, the war between which will never cease, the statement of the reason has a peculiar mildness. The hostility is based in ignorance (compare Luke xxiii. 34; Acts iii. 17), in ignorance of the Father and of the Son; but not as if this ignorance were to be designated as guiltless. Yet not the side of its guilt, but the other side is emphasized. The case with this new sin will be similar to the case with the first sin: the words about the 'deceit of sin' (*ἀπάτη τῆς ἁμαρτίας*, Heb. iii. 13) are true in each case; for they will think that they do God service (*λατρεῖαν προσφέρειν τῷ θεῷ*).

VERSE 4.

They therefore shall not let themselves be led astray by this, but rather recall to themselves Christ's prophetic words. When, however, he here says that he tells them this for the first time now, since he is about to leave them, some object that there were earlier statements, Matt. v. 10, x. 16 ff. Meyer says: 'the difference lies plainly in sight, and is simply to be acknowledged.' Beyschlag² says: 'John corrects the inexact and too early position of the statement in Matthew.' We must not help ourselves as Hengstenberg does: that the earlier announcements were for the disciples 'as good as not said'; for Jesus speaks of what he had done, not of what the disciples had understood. Bengel thinks: 'dixerat de odio mundi, sed minus aperte et parcius' ('he had spoken of the hatred of the world, but less openly and more sparingly'); but Lampe, on the other hand, declares: 'frustra quoque additur, Jesum non tam clare et perspicue

¹ Keim, *Geschichte Jesu nach den Ergebnissen heutiger Wissenschaft übersichtlich erzählt*; dritte Bearbeitung, 2d ed., Zürich 1875, p. 40.

² Beyschlag, *Studien und Kritiken*, 1875, p. 424.

praedixisse has passionēs' ('it is in vain added that Jesus had not foretold these sufferings so clearly and perspicuously'). But this latter is saying too much.

Only statements like Matt. xxiv. 9 stand by the side of ours; but this statement belongs to the last days. That which distinguishes these words from the earlier ones is not merely the fact that Jesus here discloses to his disciples the cause of the hatred, the 'causarum huius odii a Judaeis perferendi specialior anatome' ('more detailed anatomy of the causes of the Jews' cherishing this hatred'), as well as the 'sub specie religionis ac pietatis' ('under the appearance of religion and piety') (Lampe, Stier), and thereby grants them a deeper gaze into the hatred,—but in the fact that on this evening he has made his departure and what will await the disciples, in a manner the exclusive object of his conversation with them, as he had never done before (Hofmann¹), because it is a parting word (Besser). What he had only hinted at before: *ἐλεύσονται ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν* ('the days shall come when the bridegroom shall be taken away from them, and then shall they fast,' Matt. ix. 15), this he now tells them plainly; for before 'I was with you' (*μεθ' ὑμῶν ἦμην*); now, on the contrary, he leaves them. >

Luther says: 'Until now it has not been necessary, because I lived with you. For while ye have me with you they must leave you in peace, and cannot do anything to you unless they have done it before to me. Now, however, it will come to pass that I must yield and let myself be crucified, and be no more visibly with you. So will it also happen to you, that ye must suffer for my sake. Therefore I must tell it to you, that ye may think over it and be armed.'

In this, its definite significance as a parting word about the time in which they will stand alone in the world without Christ, this statement is indeed a new one, so that it will not be necessary to have resort to the assumption that Matthew gave to earlier indefinite statements of Jesus the

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 266 f.

definite form of later ones (Meyer), or that the synoptists transferred the later announcements to earlier discourses (Olshausen).

VERSE 5.

From this point Jesus passes to the promise. The words connect with each other so simply and so closely, that we need neither to demand a transference of ver. 6 before *καὶ οὐδεὶς* ('and none') (Lücke), nor to assume a pause after *πέμψαντά με* ('that sent me'), and to take the following *ἐρωτᾷ* ('asks') interrogatively (Olshausen), nor to think of the pause as before this (De Wette). Before this, he was with them; now, he goes to the Father.

VERSE 6.

Instead, however, of asking with vivid sympathy what may be the goal of his journey, they are, on the contrary, full of sadness at it. They ought, on the other hand, to be joyfully moved by it. If the conclusion of ver. 5 and the sixth verse thus stand contrasted with each other, that which Jesus reproves in ver. 5 is not so much the want of the question itself, as the mood which does not let them come to question-asking. Since Jesus says he goes to the one that sent him (*πρὸς τὸν πέμψαντα*), and yet desires to be asked: Whither goest thou? (*ποῦ ὑπάγεις;*), the question cannot be intended according to its mere wording, to which might be replied: through death to the Father, as xiii. 36. It means the goal towards which he advances, in that he goes to the Father; that is to say, the significance of his departure to the Father. For thus does he answer this *ποῦ* ('whither,' ver. 7): he goes to a being, a position, in which he has power to send the Spirit. *Ποῦ* therefore contains the question: to what being is he advancing?

VERSE 7.

He opposes 'his' word to their sadness (*ἀλλ' ἐγὼ κ.τ.λ.*, 'but I,' etc.), and the coming of the paraclete to 'his' departure (*ἐγὼ ἀπέλθω*, 'I go away'). Jesus passes from *ἀπέρ-*

χεσθαι ('going away') to πορεύεσθαι ('going'). The coming of the paraclete is dependent upon the latter; compare on vii. 39. The thing in question is not simply the subjective capacity of reception, which is conditioned upon the freeing from the sensible present, as is often explained, after Augustine: 'si carni carnaliter haeseritis, capaces spiritus non eritis' ('if you cleave to the flesh carnally, you will not be able to receive the Spirit');—it is the objective ability of Christ to send the Spirit as his Spirit.

For this purpose the Spirit must first become his Spirit in the fullest sense of the word, namely, by the fact that his human nature, instead of being a limit of the Spirit, became utterly and entirely the Spirit's. And, moreover, he must enter into that divine position by reason of which he, then free from the limitation of the life within the world, could impart this his Spirit everywhere with divine unconditionality. He could do that only from heaven; for only as being in heaven did he become supermundane and of universal power. Hilgenfeld¹ finds in this promise of the paraclete an opposition to chiliasm; but this reference is altogether forced, and the antagonism is also substantially incorrect. If the emphasizing of the presence of the Spirit was compatible with the hope of the future dominion of Christ for Paul, why could not this have been possible for John?

VERSE 8.

The influence of the Spirit in the first place over against the unbelieving world will be a convincing one. ¶ Compare Wetzel² on the convincing of the paraclete. ¶ Ἐλέγχειν is used partly of internal, iii. 20, partly of external, viii. 46, conviction, taking place through the word; for the last use, compare also 2 Tim. iv. 2; Titus i. 13; Jas. ii. 9. Thus, then, here we shall have to think of the apostolic word as it was published to the world, at first the Jewish world,

¹ Hilgenfeld, *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 723.

² Wetzel, *Zeitschrift für die gesammte lutherische Theologie und Kirche*, 1856, p. 624 ff.

and, indeed, as to its punishing side. 'This ἐλεγξισ is the activity convicting a given person, which discovers to him his iniquity, and puts him to shame, iii. 20, viii. 9, 46, 1 Cor. xiv. 24, Matt. xviii. 15, Luke iii. 19; and its result may in the case of different subjects be conversion, 1 Cor. xiv. 24, or hardening and condemning, Acts xxiv. 25; Rom. xi. 7 ff.' Meyer, Calvin, Lampe.

If the influence is only limited on the latter side (De Wette, Brückner), because the world will be convicted by a κρίσις ('judgment'), which, indeed, in ver. 11 is only said in the first instance of the prince of the world (Lücke), but yet is to be referred also to the world (De Wette, Brückner), that is certainly correct. But just because the world as such is convicted by its judgment, it comes to pass that many who belong to it are withdrawn from it, compare Acts ii. 37, κατενύγησαν τὴν καρδίαν ('pricked in heart'). The Spirit will convict the world of three things: 'of sin, and of righteousness, and of judgment,' περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. All three are without the article. The themes are merely named generally. They receive their closer definition only in what follows.

VERSE 9.

The Spirit convinces the world of sin in so far as it does not believe on Christ. Thus is ὅτι to be understood. It does not, indeed, mean directly 'that,' or 'of the fact that' (Baumgarten-Crusius, Stier, Hengstenberg), since the 'object of the testimony' (Stier¹) is already named. Only it is so generally designated that it demands a closer definition. For this very reason also it is not to be taken 'by reason of the fact that,'—thus I earlier; Hofmann,² with appeal to the second member,—because then the theme would previously have had to be designated much more distinctly. From this review, and especially from the third member and its resumption of the κρίσις ('judgment') in the clause with ὅτι, we see that it is to be taken in the sense of closer

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 312.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 20.

definition: 'in so far as,'—thus also most commentators,—as at ii. 18, ix. 17. Then the sin of which the world is to be convinced is that of unbelief; compare also xv. 22, 24. The thing to be emphasized is not 'what' the sin is, namely, that its real essence is unbelief (Stier, Godet), but the fact that the world is in sin in so far as the world is unbelieving. This, of course, includes the other thought, that by unbelief in general the sin remains which would be removed by belief (Luther, Calvin, Hofmann); but this is the case without the question here being in the first instance one of sin in general.

VERSE 10.

In the next place, the world is convinced of righteousness, in so far as Christ goes to the Father, and thus disappears from his disciples. *Δικαιοσύνη* ('righteousness') forms the contrast to *ἁμαρτία* ('sin'). If the latter be of the world, the former will be of Christ; then the clause with *ὅτι* defines it more closely. For this reason the old dogmatic explanation is improbable, which understands here the righteousness of which we are to become partakers by belief on Christ (Augustine, Luther: 'for Christians should know no other righteousness, in order that they may overcome for God and be declared righteous . . . than this going of Christ to the Father, which is nothing else than that he has taken our sin upon his neck,' etc.¹; Calvin, Calov, Lampe, Ebrard, Stier,² Hengstenberg). For certainly, in this conception of it, the emphasizing of the death of Christ would be more natural than that of the going to the Father (Lücke); and the fact that he was withdrawn from the world, but, on the other hand, was invisibly near to his church (Ebrard), is a thought foreign to the passage. The modification that Christ by his departure had not so much gained righteousness, as made it possible in so far as he now has become the object of the belief which believes without seeing (thus I earlier), is artificial and far-fetched, and is not proved by xx. 29.

¹ Luther, *Werke*, Erlangen ed., vol. I. p. 60.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 319.

Hofmann's¹ explanation is no less unacceptable. He says that the emphasis falls upon the fact that now, after Jesus' departure, it is the business of the Spirit to bear convincing testimony of righteousness. For so long as Jesus was upon earth, he was himself the perfect image of righteousness. Now, however, it will be the Spirit's business to develop righteousness in the disciples, and thus show the world that there is a righteousness, and what it is. Thus Hofmann. But would not then an *ἐγώ* need to stand with *πρὸς τὸν πατέρα ὑπάγω* ('I go to the Father')? And in the next place this thought in general, that the Spirit's action will then assume the place of Jesus and of his self-testification, is not given by the context.

We shall therefore have to hold to the usual conception. Christ's righteousness is spoken of in so far as he, who has been condemned as a sinful one (*ἁμαρτωλός*), is proved, by his going to the Father, to be righteous (*δίκαιος*); compare repeatedly in Acts ii. 23 f., 36, iii. 15, v. 30, x. 39 f., and 1 Tim. iii. 16 *ἐδικαιώθη ἐν πνεύματι* ('was justified in the Spirit'): by his resurrection and glorification he was proved to be the one who he was; compare Hofmann.² The point here, however, is not merely the proof of his personal innocence, but his confirmation as Son of God and as Christ, that is, his acknowledgment as Saviour. But his righteousness is there for us, and shall become ours. That explanation therefore of Augustine's, and of the rest, is certainly a correct dogmatical conclusion, but not the direct sense of the words.

This his justification has taken place by his departure to his Father, which removed him from the disciples. When he wandered visibly on earth he was not recognised aright. When by his exaltation to God he was removed from the earthly sensible existence, he was recognised as the one who he was. Jesus in vi. 62 connects the right knowledge with his return to the Father; it is substantially the same

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 20.

² Compare Hofmann, *Die heiligen Schriften des Neuen Testaments, zusammenhängend untersucht*, Nördlingen 1874, vol. vi. p. 127 f

whether he says there: the disciples will see him return, etc.; or here: they will see him no longer; for the latter takes place when the former does. The fact that he gives his invisibility here this personal turn and reference to the disciples, is an expression of his sympathetic love. The presents are meant in the sense of bringing it before the mind's eye.

VERSE 11.

The display of Christ's righteousness, which serves for the condemnation of the world, and for the salvation of those who believe on him, receives its contrast in the judgment which is passed upon the prince of this world. The enemy is judged even in and with the justification of Christ in His glorification and exaltation; compare xii. 31. For Jesus' consciousness this is already as good as accomplished: *κέκριται* ('is judged'). Concerning *ὁ ἄρχων τοῦ κόσμου* ('the ruler of the world'), and against Hilgenfeld's conclusions, compare on xii. 31;¹ and against Hilgenfeld's opinion as to the incompatibility of this judgment with the final judgment belonging to the view of the rest of the Scriptures, see the same discussion.² In so far as this judgment actually has occurred, the world is convinced of judgment, and therefore also of what *κρίσις* ('judgment') awaits her so long as she remains under this prince. In this threefold relation will the Spirit convince the world through the church of Jesus. The testimony of the church's words and of its entire existence is such an actual convincing.

VERSE 12.

Such things will the Spirit of the church perform in its relation to the world. Jesus does not break off here (Meyer), but merely closes this thought. The Spirit, moreover, is to serve them themselves for their own furthering, and this is introduced by the fundamental statement contained in ver. 12. Yet it is not without connection with what precedes. What Jesus had just said to the disciples about the position of the church towards the world, might

¹ See above, p. 41.

² See above, p. 39 f.

have been unintelligible enough to them. How much is still veiled from them in respect to the representation of Christ in the world! This recalls also the immaturity and weakness of the disciples in the knowledge of the truth; compare ii. 21 f., xii. 16.

Jesus says *βαστάζειν* ('to bear'). The entire, full truth is a heavy burden for him who is not yet ripe and strong enough for it. It therefore is to be proclaimed with pedagogical wisdom. This is not to say that Jesus had not imparted to them the whole truth, and that the Spirit should teach them new points of it; for compare xiv. 26. Neither mysticism nor Romish tradition can appeal to these words; of the latter Bengel said rightly: 'nunc etiam minus ab iis, qui Paracletum habent, ferri possunt' ('now even less can these things be borne by those who have the paraclete').

VERSE 13.

But he has not proclaimed to them the truth entirely, that is, in all its parts. This is said by the placing of *πάντα* ('all') after *ἀλήθειαν* ('truth'). The truth in its whole extent (compare v. 22, *τὴν κρίσιν πάντων*, 'all judgment') is what is intended, whether we read *ἐν τῇ ἀληθείᾳ πάσῃ*, with \aleph D L, as often occurs with verbs of motion (thus also *ὁδηγεῖν ἐν* in the Septuagint, Ps. lxxxvi. 10, cxix. 35), or *εἰς τὴν ἀλήθειαν πάντα*, with A B; in any case we are not to read *εἰς πάντα τὴν ἀλήθειαν*. The new truth is not to be limited to the sufferings that have to be endured (Luther¹), or to the approaching fate of the church (Köstlin²). Nor is it especially to be referred to the Revelation (Hengstenberg). It means the variety of inferences and applications, appointed in the believing knowledge of Jesus Christ, as they are to be made clear to the Christian consciousness in connection with the historical course of the church.

To this belonged particularly the consequences with

¹ Luther, *Werke*, Erlangen ed., vol. 1. p. 69.

² Köstlin, *Der Lehrbegriff des Evangeliums und der Briefe Johannis*, Berlin 1843, p. 201.

relation to the church, which result from the knowledge of the salvation given in Christ; these include the entire Pauline progress, and that knowledge of the future which grows from the present relation of the church to the world. The church may comfort itself in this same promise in every age. No need of more developed knowledge will arise to her, in which satisfaction shall not be afforded her from the fundamental knowledge, by the help of the Spirit. There will only be the difference in respect to the gaining of such knowledge, which results naturally from the difference between the original and normative time of the church and the later times.

The Spirit will lead into the full extent of the ἀλήθεια ('truth'), because he will be active as the Spirit of God and of Christ. Thus Jesus is brought to emphasize so decidedly the conditionality of the Spirit. He does it negatively in the words οὐ γὰρ λαλήσει ἑαυτοῦ ('for he shall not speak of himself'), and positively in the words ὅσα ἀκούσει (thus B D; ἀκούει stands in \aleph L) λαλήσει ('whatsoever he shall hear shall he speak'), in a way like that in which he had previously spoken of himself, compare (v. 19) vii. 17, viii. 26, 28, xii. 49, 50. Some have supplied with ἀκούσει ('shall hear') either ἐκ τοῦ πατρός ('from the Father') (Lücke, Meyer, Maier, Brückner, with appeal to ver. 15, Weiss¹) or ἐκ τοῦ υἱοῦ ('from the Son') (Kling, Olshausen, Baumgarten-Crusius). But there is no call for such a distinction. The impartation of the Spirit is adapted to the needs of the church. Since this church is the church of the Father and of the Son, because the church of God absolutely, we shall have to think of the same subject in ἀκούσει (thus also Stier, Hengstenberg, Godet).

Moreover, to the knowledge that the church has need of, belongs also that she be certain of her future; hence especially: καὶ τὰ ἐρχόμενα ἀναγγελεῖ ('and he will show you things to come'). For from these two things, from the understanding of the past, and of the foundation-laying in Christ Jesus, and from the knowledge of the future, the

¹ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 293.

church derives the insight into the right behaviour and the right mood for the present. Bengel says: ‘Maxime huc spectat apocalypsis, scripta per Johannem’ (‘the revelation, written by John, aims especially in this direction’).

VERSE 14.

All such activity on the part of the Spirit will serve the glorification of Christ in his church, because it will rest upon the fact of the person and work of Christ. ‘Oeconomia trium testium: patrem glorificat filius, filium spiritus sanctus’ (‘Economy of three witnesses: the Son glorifies the Father, the Holy Spirit the Son,’ Bengel). ‘This settles the contested question as to the perfectibility of Christianity in a thoroughly anti-Montanistic sense,’ Lücke. The Spirit therefore which proceeds from the Father has Christ for the substance and aim of all his activity. And all progress of the church in knowledge will only consist in greater study of Christ, in deeper, more comprehensive understanding of Christ, as all growth in holiness will consist only in the more thorough, more manifold representation of the image of Christ.

VERSE 15.

Christ is thus Alpha and Omega for the Spirit and for the church, because *πάντα ὅσα ἔχει ὁ πατήρ ἐμὰ ἐστίν*, *All things that the Father hath are mine*. This is not to be understood of the internal essential relations of the Trinity (the *περιχώρησις*, etc.; thus Stier¹), or of the dwelling of the divinity in the man Jesus (thus I earlier), but, according to the connection in the sense of Col. ii. 3, of the deposit of divine truth in Christ. It is purposely said in such a full expression in order by that which is nearest to us to let us glance into the more general background of this associated-possession.² Jesus connects everything, not only life, but also truth, with his person, even for the time of the Spirit.

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 333.

² Compare vol. i. p. 19.

(b.) VERSES 16-24.

This is the outlook Jesus gives his disciples at his departure. When, now, he adds to this the promise that they shall soon see himself again, the question arises, what are we to think of in this? Is it the external seeing again of the Risen one (thus most old commentators and Lange, Ebrard, Hengstenberg, Weiss¹), or the beholding Christ in the Spirit (thus most later commentators, with Luther and Calvin), or the second coming of Christ (for example, Augustine, Hofmann,² I earlier, Lechler³)? or is it all three together (as Stier⁴ has it)? Considering the similarity of our passage with xiv. 18 ff., it must be understood in the same way as that passage. Hence, if we have recognised in xiv. 18 ff. the promise of Christ's presence in the Spirit, the passage before us is to be taken in the same way. Even in the wording the subject is not so much the return as the seeing, that is, the communion. It therefore means not a definite event, but rather a condition; the discourse, moreover, in concluding passes into the promise of the granting of prayer. The time of the Spirit is accordingly denoted, in which Spirit Christ will be present.

VERSE 16.

Μικρόν, scilicet ἔσται, compare xiv. 19. In a little while his visible presence will be withdrawn from them, so that they shall see him no longer: *οὐκέτι*, with \aleph B D, instead of *οὐ*. And again in a little while they shall see him. The wording in itself would make the thought of the resurrection the most natural one, were it not that the parallel passage, xiv. 18, and what follows, demand that we think of a lasting condition of communion and intercourse. The second coming, moreover, is too distant from this, and becomes more than improbable from *μικρόν*, 'a little while.' It

¹ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 273 ff.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 193.

³ Lechler, *Das apostolische Zeitalter*, 2d ed., Stuttgart (Gotha) 1857, p. 225.

⁴ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 336.

is true that we read in Heb. x. 37, *μικρόν*, and in Rev. xxii. 7, 12, *ταχύ* ('quickly'); but in these the facts of the resurrection and of the pouring out of the Spirit are already passed, and from that point of view the return of Christ is certainly the next great event connected with salvation. Here, on the contrary, these events are still in the future. This changes the position of affairs essentially.

The last clause, *ὅτι (ἐγὼ) ὑπάγω πρὸς τὸν πατέρα* ('because I go to the Father'), is omitted by \aleph B D L. It is transferred from ver. 17. It could the more easily find currency because it seemed to confirm the conception of the passage as applying to the resurrection.

VERSE 17.

The disciples do not understand how this not-seeing and seeing-again is to be taken. *Ἐκ τῶν μαθητῶν*, scilicet *τινέσ* (some 'of the disciples'), compare vii. 40. They speak about it among themselves. With these words as to seeing, that strike them strangely, they connect Jesus' previous words, ver. 10, about his going to the Father—introduced with the reciting *ὅτι* ('because'). How do these things agree, that they shall see him, and yet that he goes to the Father, where they will not see him, as he has expressly said? And the fact that this is all to occur in a little while, makes it the more unintelligible for them.

VERSE 18.

Hence they emphasize—with the article—this *μικρόν*. *What is this that he saith?*

VERSE 19.

Jesus knew very well that they would like very much to ask him, but did not dare. So he comes to their assistance. He purposely repeats the words which had struck them strangely. Such is his manner in this gospel. 'In a little while' is repeated seven times. Only then follows the explanation, and then really no explanation, but simply further and stronger development.

VERSE 20.

Ἔμεισ ('ye') and ὁ κόσμος ('the world') are contrasted emphatically: there, sadness; here, joy, until the relation changes. Κλαύσετε καὶ θρηνήσετε ('ye shall weep and lament'), like a mourning for the dead (compare, for example, on θρηνεῖν, Luke xxiii. 27; on κλαυθμός, Matt. ii. 18) will their mourning be. For they will have to bewail their master as a dead man, and this very thing will be the joy of the world. But their mourning will change into joy, death into life.

VERSE 21.

Jesus makes the passage from sadness to joy more distinct by the parable of the woman at child-birth. The change of which Jesus speaks is indeed an internal, not an external one (Meyer and the most), but yet it is brought about by an external event. *The woman*—the article generically, as often in comparisons—*when she beareth*, namely: is about to give birth, *hath sorrow, because her hour of pain and of danger is come*. But the following joy at the fact that *a man is born into the world*—this is a great thing, and therefore a reason for thanks and joy—causes the foregoing sorrow and anxiety to be forgotten.

In comparisons in general, and here too, we must not try to explain every detail; the point is the middle term of the comparison ('tertium comparationis'). This, however, is not the bearing, so that we should have to ask who the one in travail is, etc. (thus Stier¹), or to explain the parable by reference to the death of Christ as a 'painful birth-act of the entire humanity' (Olshausen, Stier²), or by reference to the new-birth of the church, 'which in death-agonies is to bring forth the new condition of affairs' (thus I earlier, with reference to Rev. xxi. 4). The comparison lies in the change of grief into joy. The figure of the woman in travail is often used in this sense in the Old Testament; compare Isa. xxi. 3, xxvi. 17, lxvi. 7; Hos. xiii. 13; Mic. iv. 9, 10.

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 342.

² *Ibid.* p. 344.

VERSE 22.

This verse, in which Jesus explains the parable, shows that the words are to be taken as above. The seeing him again is to turn the sorrow of the disciples into joy, and that, lasting joy. The sorrow is the present thing, for we are to read ἔχετε ('ye have'), according to the manuscripts; ἔξετε ('ye shall have') is a correction proceeding from a petty accuracy, since Jesus' death was not yet present (against Meyer). The authority of B might more readily recommend after this in ἀρεῖ ('shall take') the future, and yet even here the present αἴρει ('taketh'), in **8**, justifies itself as the recalling and the security of the future. 'Praesens quo significatur, gaudium esse certum, a nullo hoste impediendum' ('the present by which it is signified that the joy is certain, and to be hindered by no enemy,' Bengel). In ver. 19 we read: ye shall see me; here: I shall see you, but without substantial difference. It is only with a different turn, so that nothing can be proved from this for the resurrection (against Stier¹). It is meant, moreover, not as a temporary fact, but as a lasting condition: *and your joy no man taketh from you*. There will be a lasting fellowship, Matt. xxviii. 20, in the Spirit of Jesus Christ.

VERSE 23.

This time will be to them a time of rich satisfaction for their knowledge and for their working. The first: *and in that day ye shall ask me nothing*. It does not mean a single day, but in general the time that begins then. Now, they are still unable to understand, since they often had occasion to ask their master questions; even in the nineteenth verse, and often elsewhere. Then, they will no longer need such external instruction,—ἐρωτᾶν means 'ask,' not 'beg' (for example, against Weiss²),—for the Spirit will teach them all things. Hence, with emphasis, ἐμέ ('me'); they shall indeed have to ask, but it is an internal asking and hearing in the Spirit. This shows their progress in understanding.

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 345.

² Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 278.

Nothing that they needed to know in their calling remained then concealed from the disciples; compare Isa. liv. 13; Jer. xxxi. 34. 'Liquido cognoscetis omnia' ('ye shall freely know all things,' Bengel). After the resurrection the disciples question the Lord, according to Acts i. 6. Hence this statement cannot hold for that time. It might, it is true, hold for the future after Christ's second coming, for there everything is to find its goal. But the next words, about praying, contradict this conception of the passage.

If ye shall ask the Father anything, he will give it you in my name. It is arbitrary to refer this (as I did earlier, also, for example, Stier¹) to another, the preceding time. Jesus introduces the promise with a strong assurance. He is anxious that the disciples be right sure of it in belief. And it reads unconditionally, whether we read ὅσα ἂν ('what things soever'),—very poor testimony for this,—which Spener called the 'carte blanche' (in Bengel), or ὅ ἂν ('whatever'), with &, or ἂν τι ('if . . . anything'), with B C D L. The praying is to be referred, not to their knowledge, but, analogously to the previous one, to their activity in their calling. They pray to the Father as men standing in the service of Jesus. Hence also the Father grants their prayers in the name of Jesus—'faciam dixerat xiv. 13 f. ubi de agnoscendo Patre in Filio; nunc, de amore Patris erga credentes dabit, ait' ('in xiv. 13, speaking of the Father's being recognised in the Son, he had said, "I will do;" now, speaking of the love of the Father towards believers, he says, "he will give,"' Bengel). We should thus connect ἐν τῷ ὀνόματί μου ('in my name') with δώσει ('he will give'), with & B L. This presupposes that they pray in Jesus' name.

VERSE 24.

This prayer in Jesus' name now comes under view. Henceforth they are to pray in Jesus' name. Before now they have not done this, not because they lacked the necessary knowledge (Meyer), so that he should here reproach them for it, nor because they lacked the right desire

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 353.

(Baumgarten-Crusius), or belief and spiritual union with him (Lücke),—the mutual relation of *ἐν ἐκείνῃ τῇ ἡμέρᾳ* ('in that day') and *ἕως ἄρτι* ('hitherto') does not demand this, for 'that day' brings also an objective progress,—but because they could not, for Jesus was not yet glorified; 'he had not yet, and therefore even for them not yet, become what he was to become' (Hofmann,¹ compare xiv. 13). They are to obtain the fulfilment of their prayer, *ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη* ('that your joy may be full'). This is not 'the reason he commands them to pray' ('causa cur jubeat petere,' Bengel), but 'the divinely-ordered aim of the' *λήψεσθε* ('ye shall receive') (Meyer); 'until ye desire just everything, and have full joy: which prayer will indeed be fulfilled for the very first on the last day,' Luther; compare xv. 11.

(c.) VERSES 25-33.

In the above, Jesus has explained to his disciples his words about his going away, and their seeing him again 'in a little while,' which had moved the hearts of the disciples questioningly. It will, however, all become clear to them only when the promise becomes reality. This closing section, vers. 25-33, treats of this reality of the future, and of the preliminary completion of the relation to God which it brings.

VERSE 25.

Ταῦτα ('these things') does not refer to all that precedes, even to xv. 1 ff. (thus I earlier, also Stier and Godet), but only to that which directly precedes (thus commonly), for ver. 26, *ἐν ἐκείνῃ τῇ ἡμέρᾳ* ('in that day'), looks back to ver. 23. But from this nearest relation the discourse widens itself out for the conclusion of what precedes in general, so that then *ταῦτα λελάληκα* ('these things have I spoken') takes its place at the side of the similar xiv. 25. In that passage as in the one before us, it is the thought of the farewell that determines the tone and contents of the discourse.

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 353.

He spoke to the disciples in 'parables' (on *παροιμία*, compare x. 6). This does not mean only the parable of the woman in travail, so that the plural would be generic (Meyer), for *παροιμία* is also the translation of *הַשְׁמָה*, and therefore the expression for proverbs or maxims, which are somewhat enigmatical (compare Prov. i. 1, xxv. 1; Sirach vi. 35, viii. 8, xxxix. 3, xlvii. 17), in connection with *αἶνγμα* ('enigma'), so that it denotes a riddle-like as well as a figurative discourse. This is true in general of Jesus' discourse about his going away and the seeing him again. For the disciples it was and must be somewhat figurative and enigmatical, because it treated of what was future, that which was still foreign to them. His words will only lose for the disciples this problematical and unreal character when that future becomes reality. Then he will speak boldly (*παρρησία*) to them. Bengel says: *ἐν παροιμαῖσι* 'in dictis tectioribus. Antitheton *παρρησία* aperte sine involucri' ('in parables, in more covert words. The antithesis is boldly, openly, without cover'); compare xi. 14.

The hour is that which 'the day' is before and after this—that time of the paraclete. This comes into contrast with the present, without *ἀλλά* ('but') before *ἔρχεται* ('cometh'), *ⲛ B C D L*, asyndetically after John's manner.¹ The reading *ἀπαγγελῶ*, with *ⲛ B C D L*, instead of the weakly supported *ἀναγγελῶ*, fits better with *παρρησία*: for *ἀναγγέλλειν* and *ἀπαγγέλλειν* are distinguished from each other as 'annuntiare' and 'pronuntiare': the former assumes the meaning to make known, xvi. 13, to teach, Acts xx. 20; the latter is the proclamation of a message; compare 1 John i. 2, in distinction from i. 5. When Jesus combines the entire compass of the proclamation in that *of the Father*, it is not conceived as one part of doctrine by the side of other parts; it is the Father as he has been revealed in him, and therefore the entire salvation as it is given in him and in his relation to the Father. In this all is decreed. They will then have such knowledge.

¹ Compare vol. i. p. 43.

VERSE 26.

On the basis of such knowledge they will then pray the Father in Jesus' name. 'Cognitio parit orationem' ('knowledge begets prayer,' Bengel). Their relation to the Father will then be so direct, that Jesus does not need to comfort them with the fact that he will pray the Father for them. This is not to say: it is a matter of course, he does not need to say it, but the accent lies on the other (Grotius, also Hengstenberg), but: he will not comfort them with this, for they will not need it then. The apparently opposite sounding words, xiv. 16, are not 'accommodation,' which here is 'really corrected' (Lücke), and the high-priestly prayer after this is no contrary instance, or at least limitation (Stier¹). For both precede the sending of the paraclete (Meyer). Jesus speaks here of a directness of the relation to the Father, which directness is conditioned upon the paraclete.

He will then not need to pray for his disciples as he now prays for the Spirit for them, namely, for the realization of their divine fellowship, for it is then realized for them. Only when they sin, and thus their divine fellowship is disturbed or in danger, does he step in for them with his intercession. Jesus, however, does not speak here of these cases of individual need, of which 1 John ii. 1, Rom. viii. 34, Heb. vii. 25, treat, but of the constant relation to the Father as it then shall have shaped itself.

VERSE 27.

For the Father himself loveth you — αὐτός, 'himself'; without there being any need of his mediation first to render them objects of the divine love. For they have become this by the fact that they have laid hold of Christ in love and belief. 'Thus speaks he: the Father himself loves you, because ye believe on me. For he does not wish to put himself away out of the middle, so that they should pray without or outside of him.' 'This belief brings us to the Father, and therefore everything goes in his name.

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 364.

Here we are then sure that Christ does not need to pray for us; for he has already obtained us by prayer, and now we ourselves may also come up through Christ and pray,' Luther. Belief has for its contents that he came out from the Father. In this Jesus recalls the essential contents of all his self-witness from the very beginning.

Πεφιλήκατε καὶ πεπιστεύκατε ('ye have loved and ye have believed'): 'amore et fide prehensum habetis' ('you have him, held by love and belief'). It does not read thus in the perfect as looking back from the second coming of Christ, in so far as they, believing, have preserved their loving until the seeing took place (Hofmann¹). For, aside from the questionable presupposition of this explanation, too much is put into the perfect, because the entire preservation unto the end. On the contrary, their loving and believing is not to be designated as a mere act once for all, but as a relation that has become lasting. That special love of the Father, however, belongs only to those who love the Son thus. Probably *πεφιλήκατε* is caused to precede for the sake of this relation, in order at once to depict the posture of the disciples towards Jesus from the side of its ethical character; 'hoc loco amor praeponitur, ut eo magis inter se respondeant haec verba: amat, amavistis' ('in this place love is put first, so that these words may the better correspond: he loves, ye have loved,' Bengel). It was love that believed. Their belief and its development began in such loving comprehension of the person of Jesus.

VERSE 28.

In such belief they are to be certain of two things: that Jesus came from the Father into the world, and that he now returns from the world to the Father. 'Recapitulationem maximam habet hic versus' ('This verse contains the greatest recapitulation,' Bengel). These two phrases comprehend the whole sum of Christian belief, for they review the whole way through which the history of Jesus Christ has passed. They presuppose a personal being with

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol. ii. part i. p. 543.

the Father in the exact sense ;¹ for this is contrasted with the being in the world, and with the succeeding being with the Father.

Ἐκ is the reading of B C L, while παρά is found in \aleph A. In ver. 27 all manuscripts have παρά; B C D L have παρὰ τοῦ πατρός, but \aleph A omit the article. Jesus can say ἐκ τοῦ πατρός ('from the Father') without speaking of the eternal inner-divine procession from the Father—thus many old commentators; Stier,² who prefers παρά, says: in ἐξῆλθον ('came forth') 'the eternal procession of the Son from the Father is also hinted at'—because he, although God with God, yet was 'in the bosom of the Father' (εἰς τὸν κόλπον τοῦ πατρός). 'In hearing these farewell discourses the disciples cannot have had a thought . . . of a son of Joseph.'³ The πορεύομαι πρὸς τὸν πατέρα ('I go to the Father'), so far from annulling the ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος ('I am with you always unto the end of the world,' Matt. xxviii. 20), really expresses the very thing which makes the latter possible. Only the presence of the Son of man has now become a different one from before, since it is now mediated by the Spirit. It looks forward to its renewed directness at a future day.

VERSE 29.

The disciples are joyfully surprised (ἰδε, 'lo') at the simplicity and clearness of Jesus' words. Thus they see granted even already that which Jesus, ver. 25, had promised for the future of the Spirit. It is not as if they believed the future to be already present (thus I earlier; Ebrard opposed this view with reason). Augustine's remark, therefore, is overdrawn (Meyer): 'illi usque adeo non intelligunt, ut nec saltem se non intelligere intelligant. Parvuli enim erant' ('they so little understand, that they do not even understand that they do not understand. For they were babes'). Yet their speech, nevertheless, shows

¹ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 212.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 367.

³ Hess in Stier, *ut supra*, vol. v. p. 368.

that they had not understood the great difference between now and the future, and that they needed the Spirit to lead them into all truth. For they referred ver. 25 to the present, and because Jesus had anticipated their question with the answer, ver. 19, think that the promise is already fulfilled, ver. 30, which Jesus gave for the future.

VERSE 30.

That, however, which causes the future completion of their relation to God and Christ to appear to them as already present, at least as to its beginning, is their joy at that which they have really in hand. Hence, in all lack of understanding on their part, they are not wanting in that which was the presupposition of all later development of knowledge. It is belief that they possess, and it is the essential thing that they are certain of, that he came forth from God (*ὅτι ἀπὸ θεοῦ ἐξηλθεσ*). They put *ἀπό* for *ἐκ*, and, limiting themselves to ver. 27 (Ebrard), leave out the words about the going away to the Father, ver. 28. Yet they, perhaps (against Ebrard), involuntarily betray by this that they do not yet understand completely what they think they understand. But in essentials, even though only incipiently, that is present which Jesus demanded at the beginning: *πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε* ('believe in God, believe also in me,' xiv. 1).

When they say *ἐν τούτῳ*—'propter hoc,' 'because of this,' Acts xxiv. 16—*πιστεύομεν* ('by this we believe'), they do not mean that they only now gain this belief, but that they now are become still more certain of it. The fact that Jesus has thus anticipated their thoughts, makes them the more sure of it. In this sense they say *οἶδας πάντα* ('thou knowest all things'): he knows and satisfies all the needs of his followers. In this they have a pledge for the fulfilment of Jesus' promise to that effect.

VERSE 31.

Jesus assures them that they believe. For, as is clear from *ἄρτι* ('now'), Jesus' words are confirmatory (for example, Lücke, Meyer, Stier, Ebrard, Godet), and not interrogatory

(De Wette, Olshausen, Baumgarten-Crusius, Hengstenberg). But he does not confirm this for them without a limitation. This lies even in *ἄρτι*. For in that *ἄρτι* is made to precede emphatically, it is contrasted with their subsequent conduct, as conduct which is not to be a proof of belief; it is not contrasted with xiv. 1 (Stier,¹ also Bengel: 'nunc habeo quod xiv. 1, volui et volo,' 'I now have what I wished in xiv. 1, and wish for'). The reason for this is the incompleteness of their belief which Jesus himself imputes to them (against Bengel: 'fides vestra est *ἄρτιος* perfecta, *ἄρτα*,' 'your faith is complete, perfect, ready for service'). He places the contrasted prediction at the side of the concession, not to punish them, but to keep them from stumbling when they shall recall the prediction.

VERSE 32.

It will at once appear how little the fellowship of the disciples with Jesus is already completed. The contrast (*ἰδοὺ*, 'behold') comes asyndetically to the side of what has been said. *The hour cometh, and is already come*: the time of suffering is already at hand; these are the last moments before the beginning of the great suffering. ✕ If He be taken from them, they lose their unifying centre: therefore they scatter apart. Jesus had said of the wolf: *σκορπίζει τὰ πρόβατα* ('he scattereth the sheep,' x. 13). This will now take place. They will all be scattered—observe the passive *σκορπισθήτε*—*ἕκαστος εἰς τὰ ἴδια*, 'quae antea propter me reliquistis' ('each one unto his own,' 'which you had previously left for my sake,' Bengel).

Τὰ ἴδια, his own, that is, his especial place of residence or refuge, xix. 27; compare Matt. xxvi. 31, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.' We do not need so much to ask what and where these *τὰ ἴδια* were externally, for this word only serves to emphasize sharply the contrast to *κοινωνία* (Meyer, Stier). It is not as if they therewith had lost their belief, but they have not kept it. Jesus must therefore go a step further back from his disciples. Only in the fellowship of

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 372.

his Father can he rest entirely and unconditionally, for he is sure of that fellowship even in spite of Matt. xxvii. 46.

VERSE 33.

But he has spoken to them what he has spoken, in order that they may have peace in Christ, even though their belief is so weak. 'There the farewell entertainment has been given, and they have shaken hands for good-night. He closes very powerfully with that about which he had made the whole discourse.'¹ For ταῦτα λελάληκα ('these things I have spoken') looks back to all that precedes. The church and the Christian lead a twofold life, in Christ and in the world at the same time, the former as exact and real as the latter. In so far as the church is in Christ, it has εἰρήνη ('peace'); in so far as it is in the world, it has θλίψις ('tribulation'); the former as to the internality, the latter as to the externality of its being. Anxiety is the characteristic of this latter existence, because it is one that does not agree with itself, and is full of contradictions, because the church is associated with something heterogeneous to it, and is thus put into a state of contradiction. All external tribulation, then, is only the consequence of this contradiction. Peace, on the other hand, is the characteristic of the other side of the being, because the church has in Christ a self-consistent, satisfied existence.

Moreover, on account of this being in Christ, it is joyfully to console itself for that contradiction of its being in the world; for Christ has overcome the world: the same victory therefore awaits the church. Ἐγὼ νενίκηκα ('I have conquered'), *I* with emphasis, 'as if he wished to say: rather write the I with very large letters, so that ye may grasp it in your eyes and heart.'² Jesus says: νενίκηκα ('I have conquered'), by anticipation, because his person itself is already the victory, which his work only completes. 'The game is already won. Do not be afraid that I will send you thither to venture it at your own risk . . . the victory is already there, and all is overcome, only be undespairing and hold

¹ Luther, *Werke*, Erlangen ed., vol. I. p. 145.

² *Ibid.* p. 146.

fast to it.’¹ ‘We do not need first to struggle and battle. All has been done; world, devil, and death are beaten and lying on the ground; heaven, righteousness, and life have the victory. . . . What wilt thou, tyrant, world, and devil? Dost thou take from me property, honour, and life? It is won, won, for here is Christ who liveth and conquereth. Leave me him, or try thyself once again on him if you can, what thou art able to do. Thus should a Christian accustom himself to the thought of Christ’s victory, in whom all has already been accomplished, and we have all we should have;’² compare Rom. viii. 31 ff.; 2 Cor. iv. 7, vi. 4 ff. Thus is his love thoughtful to the end in every way to further the disciples in belief, and to strengthen them for his departure.

C. XVII. 1–26.—*Love in the Exaltation of the Son of God.*

Returning from the disciples to the Father, and rejoicing in his secure fellowship of love; rising up above them in joyful certainty of victory; returning to himself after his condescension to the disciples; and at the same time thinking of himself so as to be glad at his certain exaltation,—amid all this, Jesus does not forget his followers, nay, now least of all. For in that he leaves them in thought and feeling, in order to tarry in heaven with the Father, he thence lavishes the blessing of his love upon them, spreading out his hands over them, as if down from heaven, in his high-priestly intercession.

This prayer combines the whole subject; it comprehends in the unity of the completed loving fellowship, vers. 23, 26, Jesus’ relation to the Father and to his followers, and all ages at the same time (‘spectans praeterita, praesentia, et futura,’ ‘viewing things past, present, and future,’ Bengel). ‘And it is indeed an exceedingly earnest, hearty prayer, since he opens and empties out entirely the depths of his heart, both towards us and towards his Father.’ ‘If, however, we could see and feel who the man is who prays there, and also to whom he prays, and, moreover, how great a

¹ Luther, *Werke*, Erlangen ed., vol. 1. p. 146.

² *Ibid.* p. 153.

thing it is for which he prays, we would not think it so worthless and little, but would pay attention, and feel what a superabundant power and what comforting things these simple words possess and bestow.’¹

Melanchthon held the next to the last of his expositions of the Scriptures in his lecture-room, upon the seventeenth chapter of John, on 11th April 1560. Spener caused it to be read to him three times before he died; he had never dared to preach upon it. There is nothing, either in the Scriptures or in the literatures of the nations, that can be compared with this prayer for simplicity and depth, majesty and fervour. ‘Hoc caput in tota scriptura est verbis facillimum, sensibus profundissimum’ (‘this chapter is in the whole Scriptures the easiest in its words, the deepest in its meaning,’ Bengel). Much as it has been praised and honoured, it has never been too much celebrated and honoured. It could not be an invention. It could only be spoken forth from such a consciousness as therein expresses itself. But it could well be kept and reproduced, especially by a personality which had devoted itself so completely to the personality of Jesus, as we have perceived that the evangelist’s had.

For the thoughts here expressed are, upon the one hand, so thoroughly occasioned by what precedes, and so suited to the situation, and, upon the other hand, in spite of their comprehensive character, are so couched in such simple and plain language, that in their essential contents they could be retained by every disciple, much more by this disciple. We shall therefore not be surprised that it was John who preserved this prayer for us, in which ‘perfected feeling is the thought through and through’ (Lange), and in which also the language in a wonderful way unites the most fervent mysticism and the calmest thought (Stier²). It is called the high-priestly prayer, for it stands on the threshold of Jesus’ high-priestly sacrifice, and in the Spirit Jesus brings himself and his followers, whom he as the true high priest bears upon his heart, an offering to God.

¹ Luther, *Werke*, Erlangen ed., vol. 1. pp. 158, 159.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 330.

It is a prayer. Therefore it is wrong to say, with Lampe :¹ ‘orationem non tam sui quam suorum causa ad patrem fudit’ (‘he poured forth the prayer to the Father, not so much for his own sake as for their sake’). But since all Jesus’ action stands in the service of his calling, and since we know from xi. 42 that Jesus speaks out in loud words what moves him internally, for the sake of the others, we shall find Bengel’s remark to be true: ‘orat patrem, simulque discipulos docet’ (‘he prays to the Father, and at the same time teaches his disciples’). He taught them purposely, and not merely as a natural consequence (Lücke, compare the correct view of Stier²).

Contrast and analogy, the two chief laws of John’s thought and speech, predominate in this chapter in quite a special manner. There is no need to prove how much the very contents demand them.

The common division will be the right one: (1) vers. 1–5; (2) vers. 6–19; (3) vers. 20–26.

(1.) VERSES 1–5. *Jesus’ Prayer for Himself.*

VERSE 1.

The evangelist begins with equal simplicity and solemnity. The first words look back at what precedes. The evangelist intends to say: Jesus turned from his disciples to his Father. *And lifting up his eyes*—we must read ἐπάρας, with \aleph B C D L, although καὶ ἐπῆρε καὶ εἶπεν, with A, would be almost more like John—to heaven; for ‘eo iam tendebat’ (‘he was now tending thither,’ Bengel). Of course he did not need to be in the open air (for example, Ebrard, Hengstenberg, Godet), or to look through a window (Gerhardt). Πάτερ (‘Father’): thus begins Jesus. ‘Sic patrem absolute appellat Jesus in hac oratione dulci et prolixa quater et cum epitheto bis; in universum nonnisi sexies, idque fere ineunte nova sermonis parte, vers. 1, 5, 11, 21, 24, 25. . . . Talis simplicitas appellationis ante omnes decuit filium dei’

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 358.

² Stier, *ut supra*, vol. v. p. 372.

(‘thus Jesus in this sweet and pleasing prayer addresses the Father absolutely four times, and with an epithet twice; in all six times, and that usually at the beginning of a new paragraph, vers. 1, 5, 11, 21, 24, 25. . . . Such simplicity of address especially became the Son of God,’ Bengel). May the Father glorify him: that is the contents of his prayer.

The hour is come, he says, recalling the beginning of the farewell discourse, xiii. 31 f., and the previous words occasioned by that significant request of the Greeks, xii. 23. Hence it was that the evangelist began the report of this last evening with this word as the expression of Jesus’ consciousness, xiii. 1. With these words Jesus closes his earthly life. Now he advances to his glorification through death. We are to supply *ἵνα δοξασθῇ ὁ υἱός σου* (‘that thy Son may be glorified’), according to the analogy of xii. 23. That which awaits him is the object of prayer, in so far, namely, as death, into which he now goes, is to be for him the beginning and the means of the glorification.

Δόξασόν σου τὸν υἱόν (‘glorify thy Son’): *σου* (‘thy’) is put before with emphasis; it contains the reason. In *δόξασον* (‘glorify’) we are to think of the heavenly glorification, the exaltation to the fellowship of divine superterrestrial existence and universal power (Meyer, Lücke, Godet), and not, as it has been expressed, of the ‘moral glorification of Jesus and the acknowledgment of his person and cause’ (for example, De Wette, Brückner). Some thought that the praeterite in ver. 2 compelled them to this explanation, according to which, therefore, the *ἐξουσία* (‘authority’) already given is to be conceived as one holding true for the earth. In each case, in reference to the Father and to the Son, a double *δοξάζειν* (‘glorifying’) is spoken of.

Jesus would like to be glorified with God, ver. 5, in order forth from God to glorify the Father, after he has glorified him on the earth, ver. 4, on the basis of the *δόξα* (‘glory’) which he had on earth. The latter he had as the one sent from God, ver. 3, compare i. 14, as the one come

into the world from heaven; the former he receives in that he returns from the world into heaven. For as the thought of parting lies at the basis of the preceding discourses in such wise that we find an emphasis laid upon the change occasioned for the disciples by the departure of Jesus, so must there necessarily also here be a mention of the change which will be occasioned for Jesus.

The design for which Jesus desires such glorification is the glorification of the Father, namely in the world: *ἵνα*—without *καί* ('and'), with *ⲛ* A B C D—*ὁ υἱὸς κ.τ.λ.* ('that the Son,' etc.). It is the honour of His name to serve which the Son longs for heavenly glory. The reason for the request lies not only in the design of the Son in reference to God, but also in his calling in reference to men.

VERSE 2.

This verse emphasizes the latter side, and thus presents to the Father the reason for fulfilling the petition. The motive lies in the vocation of the Son. For the Son is to glorify the Father, in correspondence with the fact (*καθώς*, the motive in the form of suitableness) that power is given to him over all flesh, in order that he may bestow eternal life on all who are given to him. *Καθώς* ('as') therefore is connected closely with *ἵνα ὁ υἱὸς δοξάσῃ σέ* ('that the Son may glorify thee'), and *ἵνα . . . δώσῃ κ.τ.λ.* ('that he should give,' etc.) names the divine purpose in granting the *ἐξουσία*. We saw in i. 12 that this *ἐξουσία* means right, authority, and not 'power' (thus commonly).

His authority extends over *πάντα σὰρξ*, 'all flesh.' Thus is humanity here designated, as nowhere else in John's gospel, with the Old Testament expression corresponding to the lofty character of the prayer. The word, however, does not here emphasize the point of weakness or sin, nor are we to seek in it 'the sum of all misery and wretchedness' (Francke in Stier¹). He received such power when he was sent into the world, for he is the Son of man, who comprehends humanity in himself, and who is called to bring humanity back to God. But this authority is still confined,

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 387.

so long as he is in the flesh of weakness. He must be raised into the fellowship of the divine position with regard to the earth, in order to be able to execute his authority in the corresponding activity. The divine purpose (*ἵνα*), namely, in imparting such *ἐξουσία*, was that he should bestow eternal life upon all given to him.

He speaks in the neuter, *πᾶν ὃ* ('all which'), not to express thereby the thought of the success of his activity (Weiss¹), but to designate the believers as a whole, although externally viewed they are only individuals, and a part of humanity; compare vi. 37. Christ is not to give eternal life to humanity in general, but to those given him by God. This is emphasized by the precedence of the absolute nominative; compare vi. 39. They are given to him neither in a predestinarian way (Augustine), nor by reason of original natural character (Hilgenfeld), nor even by reason of a natural ideal drawing or religious striving, but by the divine working of the word, which has brought their souls to belief in Christ; compare vi. 37, 44. They are given to him in order that he may give—*δώσῃ*, A C, meant as an aorist form, or *δώσει*, B; *δώσω*, S, is probably a correction—them *ζωὴν αἰώνιον*, 'eternal life,' as it is decreed in him the Son of God, and as it is even now imparted to the believers by fellowship with him, in order that it may in the future perfect itself.

VERSE 3.

This eternal life is now defined more closely from the side of its earthly beginning. It consists in the knowledge of God and of Christ Jesus: 'est, non modo affert' ('is, does not merely bring,' Bengel). The knowledge is not simply the 'condition' of the eternal life (Lücke), or even its 'subjective principle,' its 'living germ and impulse' (Meyer). Nor does Christ give a 'definition' of eternal life, so that he 'transposed' this notion into that of knowledge (Weiss²). But in knowledge we have eternal life, because in it we have God himself in his saving revelation.

¹ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 140.

² *Ibid.* p. 10 f.

It is a *γινώσκειν* ('knowing'): therefore it is not simply a recognition on the part of the understanding, but one which is a living appropriation of the object on the part of the personality knowing, a knowing not without internal fellowship. Compare Irenaeus: ¹ ἡ ὑπαρξις τῆς ζωῆς ἐκ τῆς τοῦ θεοῦ περιγίνεται μετοχῇ· μετοχὴ δὲ θεοῦ ἐστι τὸ γινώσκειν θεὸν καὶ ἀπολαύειν τῆς χρηστότητος αὐτοῦ ('the possession of life arises from the sharing in God: and sharing in God is knowing God and partaking of his goodness'). With such knowledge eternal life is already decreed; that is, by such knowledge the man is already filled with the divine contents, because it is knowledge of the only true God and of his ambassador Jesus Christ. The former is usually (for example, Stier,² as Meyer) conceived as in opposition to the polytheistic, the latter as in opposition to the Jewish *κόσμος* ('world'). Weiss,³ however, is right in considering this antithesis as foreign to the prayer.

It is no more opposed to polytheism in intention than is the conclusion of the first epistle of John (1 John v. 20). In 1 John the thought is: only the Father of Jesus Christ is the true God; aside from his saving revelation in Christ we do not have him, but only false mental images of God. The case here is the same. Jehovah alone is Israel's God, says Deut. vi. 4. The Father of Jesus Christ—for Jesus begins *πάτερ*—is the only true God, says our passage. Meyer regards τὸν μόνον ἀληθινὸν θεόν ('the only true God'), and afterwards *Χριστόν* ('Christ'), as the predicate. But this conception of the passage is forbidden not only by the close connection of *Ἰησοῦν Χριστόν*, which it would be arbitrary to separate,—in ix. 20 the thing lies quite differently,—but also by *γινώσκουσιν* ('they may know'), which in such connections in the Scriptures is always used absolutely. It is therefore not, as Luther said, the statement of the contents of the knowledge: that thou alone art the true

¹ Irenaeus, *Contra Haereses*, IV. xx. 5 (xxxvii. vel xxxiv. 6), ed. Harvey (xxxiv. 6), Oxford 1857, vol. ii. p. 217.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 390.

³ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 56.

God. But τὸν μόνον ἀληθινὸν θεόν is an appositional characteristic of God, which contains the confirmation of the fact that this knowledge is life (Hengstenberg).

Μόνος and ἀληθινός ('only' and 'true') do not stand parallel to each other, so that God would be designated first as the only one, and then as the true one (thus Hengstenberg). But μόνος refers to ἀληθινὸς θεός together: God alone is the true God; that is, the one of whom is true what θεός ('God') means. He is so called neither in contrast to the gods of the heathen, nor still less in contrast to Christ. Although ὁ θεός attaches only to the Father and not to the Son,—against Augustine, Ambrose, Hilary, who comprehended σέ and Ἰησοῦν Χριστόν under τὸν μόνον ἀληθινὸν θεόν,—as is the case throughout in the New Testament, even Rom. xi. (32) 36, Eph. iv. 6 (compare Hofmann¹); yet, nevertheless, μόνος is not said in contrast with the Son, so that his θεότης ('divinity') should thereby be denied (Arians, Socinians, Rationalists). On the contrary, it is the very one who has revealed himself in Christ who is called the only true God.

Hence also we read, closely connected with this: *and him whom thou hast sent, Jesus Christ*. Even because he is sent from God—in the sense in which the gospel of John teaches it throughout, has come from God—for that very reason does he bear the ζωὴ αἰώνιος ('eternal life') as his contents in himself, and therefore the knowledge of him is eternal life. Although, therefore, Christ distinguishes himself carefully from the Father, and contrasts and subordinates himself with and to him as the one standing in the service of the work of salvation, and even prays to him, yet in saving importance he combines himself into oneness with the Father. Eternal life is connected with knowledge of him as well as with knowledge of the Father, because he is the absolute revelation of God.

Moreover, compare Luther on this passage: 'He who will find the true one God, must seek him alone in the Lord Christ; for else truly there is no God, save the one who sent Christ. He, now, who has not the Christ,

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 201.

must also fail of the right true God, even though he knows, and believes, that there is only One true God. For he does not believe on him who sent Christ, and who gives eternal life through him.' By this means 'he mingles and weaves himself into the same one divine essence, might, and power, because he desires therefore to be known with the Father as the one who gives eternal life, the knowledge of which belongs to none but the true God.'¹

✓ The circumstance that Jesus speaks of himself in the third person is not merely endurable (Lücke²), but precisely suited to the solemn tone of prayer with which the petition begins. He names his name purposely, so that we may feel how full of importance it is (Lampe); for this name was not given to the son of Mary in vain, Luke ii. 21. But this is probably less 'unendurable' for Lücke than the fact that he names himself Jesus Christ, and thus uses *Χριστός* ('Christ') as a proper name, 'against historical decorum' (De Wette). He thinks, with Bretschneider: 'lapsus est auctor' ('the writer made a slip'). Meyer urged rightly against this, that we are not competent to charge the evangelist, especially in reporting this prayer, with such indiscretion, or, as Weizsäcker and Scholten³ do, to see in this the proof of a later reproduction.

We have already seen, however, that *Χριστόν* ('Christ') is not, with Meyer, to be taken as the predicate: to know Jesus as Christ. As in the first clause *τὸν μόνον ἀληθινὸν θεόν* is in apposition with *σέ*, so here *Ἰησοῦν Χριστόν* ('Jesus Christ') is in apposition with *ὃν ἀπέστειλας* ('whom thou hast sent'), that is, thy Son. Thus, therefore, *Ἰησοῦς Χριστός* belongs closely together, and *Χριστός* has become a part of the proper name. ✕ It is true that in Hebrew, as Jesus spoke it, it may well have been *הַמָּשִׁיחַ*, the anointed, the Messiah. But even here this formed a part of the name with which Jesus solemnly named himself, now not

¹ Luther, *Werke*, Erlangen ed., vol. I. p. 176.

² Lücke, *Commentar über das Evangelium des Johannes*, 3d ed., Bonn 1843, vol. ii. p. 669.

³ Scholten, *Das Evangelium nach Johannes*, Deutsch von H. Lang, Berlin 1867, p. 233.

simply confessing himself before his disciples as the Messiah, but directly naming himself this, and stamping this as his name. It is by reason of these words of Jesus that *Χριστός* has become the name for Jesus in the church. Hence also, directly after the feast of Pentecost, we find 'Jesus Christ' used constantly as the full name of Christ; compare Acts ii. 38, iii. 6. The occurrence here was without a parallel, and this new and unaccustomed thing was well suited to it. It became a standard for the after-time, and for the use of language in the circle of the disciples; compare Stier,¹ Ebrard, Godet: to know and to confess the Father and the Son,—that forms the specific character of what is Christian. Thus teaches Jesus praying, in unison with the whole gospel.

VERSE 4.

Jesus supports his petition *δόξασον* ('glorify') anew. Above he had urged his design, ver. 1, and his calling, ver. 2; now he urges as a reason the completion of his work. / *Ἐγὼ σε ἐδόξασα* ('I have glorified thee') gives the reason for the corresponding *καὶ νῦν δόξασόν με σύ* ('and now glorify thou me,' ver. 5), just as the *παρὰ σεαυτῷ* ('with thyself,' ver. 5) corresponds to the *ἐπὶ τῆς γῆς* ('upon the earth,' ver. 4). Upon the basis of the former he may expect and claim the latter. He has glorified the Father upon the earth, by the fact that *ἐφάνερωσε τὸ ὄνομα αὐτοῦ*, ver. 6, he has manifested his name (Meyer). All self-manifestation of Jesus had these contents and this aim.

But for this very reason we are not, because of the words *καὶ τὸν λόγον σου τετήρηκαν* ('and they have kept thy word'), to think merely of Jesus' doctrinal office, but of all Jesus' action in his calling. The glorification of the Father took place by the executing the word the Father had committed to him. Jesus says: *τελειώσας* ('having finished')—for thus we are to read, with *κ A B C D L*. He sees himself already at the end, as above when he closed his farewell discourse in triumphant mood with *νενίκηκα τὸν κόσμον*

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 397.

(‘I have overcome the world’). This work, however, at the goal of which he sees himself as having arrived, is the entire task of his life, which he had to fulfil, as every man has a moral task to fulfil.

VERSE 5.

Upon the ἐδόξασα (‘I have glorified’) and τελειώσας (‘having finished’) now rests his urgent petition : καὶ νῦν δόξασόν με σὺ, πάτερ (‘and now glorify thou me, O Father’). Thus, indeed, can and may demand no one but the Son, who came down from heaven. This Jesus then also emphasizes. For he designates the δόξα (‘glory’) for which he prays in such a manner, that the very designation serves again to support his petition. It is true this is not the case if Baur¹ was right in explaining the δόξα of the Son as the impartation and the extension of the true divine consciousness, which forms the presupposition of the impartation of eternal life to humanity, that is, of the glorification of the Father by the Son. But this misinterpretation and misplacing of the thoughts finds its refutation in the whole statement of the case given here ; compare also Brückner.

The δόξα for which he prays is his prehuman and pre-mundane μορφή θεοῦ (‘form of God’) (Meyer) ; compare i. 1. There is no need of proving that he speaks of this as an exact, real, and not merely so-called ideal possession or decreed existence (against Socinus, Baumgarten-Crusius, Beyschlag²). The future is placed at the side of the past, and the past is spoken of (εἶχον παρὰ σοί, ‘I had with thee’) in the simple historical tense, and in the tone of recollection, not in the tone of momentary inward presentiment, the expression of which the evangelist should then have shaped to suit his theory (Weizsäcker³ and Beyschlag⁴).

¹ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 203 f.

² Beyschlag, *Die Christologie des Neuen Testaments*, Berlin 1866, p. 87 f. ; and *Studien und Kritiken*, 1875, p. 440.

³ Weizsäcker, *Jahrbücher für Deutsche Theologie*, 1857 and 1862.

⁴ Beyschlag, *Studien und Kritiken*, 1875, pp. 443, 451.

To take such statements verbally is not 'cleaving to a straw' for 'the customary exegesis' (against Beyschlag.¹ Compare, against Beyschlag, also Weiss²). The divine substance was proper to him as an indwelling *δόξα* even upon earth, but not the pneumatic form of being (*μορφή*) and divine position (*ἴσα τῷ θεῷ εἶναι*).

We are not to find here the *λόγος ἄσαρκος* and *ἐνσαρκος* ('Logos not incarnate' and 'incarnate') (De Wette), at least not in such a way that there should be here combined two different views of Christ, 'the theosophic-speculative descending, according to which he is the God who has become man, and the historical-believing ascending, according to which he is deified man' (De Wette). Jesus speaks, who knew himself as the same before the world and now (compare Brückner). For this very reason the object of the *δόξασον* is not merely his humanity (thus the most of the Fathers). He desires again the glory which he 'had,' only he desires it now as the incarnate one. He says: *εἶχον*, 'had,' 'non dicit: accepi' ('he does not say, I received,' Bengel). *Πρὸ τοῦ τὸν κόσμον εἶναι* ('before the world was'): it is thus unconditioned by anything except God, and thus stands outside of time. By this phrase the age of time is sharply separated from the eternity that lies at its foundation. *Παρὰ σοί* ('with thee') is said not merely: 'quia tum extra deum nil erat' ('because there was then nothing outside of God,' Bengel), but because he was the Son, personally distinguished from the Father, as *θεὸς πρὸς τὸν θεόν* ('God with God').

In xiii. 31 ff. Jesus' love led him back from the contemplation of himself to his disciples; so, too, here. At the very point at which he rises highest in his thoughts, he thinks of his disciples. *Παρὰ σοί*, by the contrast it evokes, forms the transition, just as the evangelist in the opening of the gospel at *πρὸς τὸν θεόν* ('with God,' i. 1) has in mind the contrast, which he then expresses by *ἐσκήνωσεν ἐν ἡμῖν* ('dwelt in us,' i. 14).

¹ Beyschlag, *Studien und Kritiken*, 1875, p. 450.

² Weiss, *Lehrbuch der biblischen Theologie des Neuen Testaments*, Berlin 1863, p. 611, note.

(2.) VERSES 6-19. *Jesus' Prayer for His Disciples.*

VERSE 6.

Vers. 6-8 introduce the petition. *I have manifested thy name to the men which thou gavest me.* That is the work he has completed; compare i. 18. We are not to think of a definite name, as, for example, the name Jehovah. The name, according to the scriptural use of terms, is the essence itself in so far as it reveals itself. Here, therefore, it is God as the God of the saving revelation. He has manifested this one, that is, as such, and hence the salvation of God—which appeared in him—. Gnostic thoughts as to the world being forsaken by the knowledge of God¹ do not lie at the foundation of these words. He has manifested the divine revelation given in him, to those whom God gave him, namely, by belief inwardly effected by the word of Christ and the Spirit of God. The disciples are meant.

Thine they were, and thou gavest them me; and they have kept thy word. Thus are the disciples designated, for the support of the intercession. Lampe says:² ‘argumentum petitum est a qualitate personarum, pro quibus Jesus intercedebat, in quibus initia gratiae conspiciebantur, quae conservari fas erat’ (‘the argument is sought from the quality of the persons for whom Jesus was interceding, in whom the beginnings of grace were beheld, which it was right should be preserved’). They were God’s as men, not as everything is God’s property (thus Hengstenberg), which would be no reason, but in a special manner. It was ‘per fidem veteris testamenti’ (‘by faith of the Old Testament,’ Bengel), not in the sense of predestination (Calvin, Beza).

They were the Father’s,—not in contrast to Christ, but simply because Christ was not yet revealed. The Father gave them to the Son, ‘that they might become faithful ones of the New Testament’ (‘ut sint fideles novi testamenti,’ Bengel). Only in the fellowship of Christ does the

¹ Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1870, p. 267.

² Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 388.

divine fellowship come to its proper truth and complete itself. Therefore also did Christ manifest to them the name of the Father, not by giving them new and special information touching God, but by manifesting to them the Father's revelation in the Son. 'And with what success!' (Meyer). For: *καὶ τὸν λόγον σου τετήρηκαν* ('and they have kept thy word'). That is a new designation for the disciples, and a new reason for his intercession. Jesus did indeed reveal *τὸ ὄνομα τοῦ πατρός* ('the name of the Father') by all his action, and not merely by his word; but it is nevertheless emphasized in the case of the disciples: *τὸν λόγον σου τετήρηκαν*, because the action explains itself, and the belief completes itself in the word.

VERSE 7.

This definite Christian character of the disciples is now further developed. *Now*—with emphasis; that is their Christian stage—*they have known*—that God has revealed himself in Christ—that *all things whatsoever thou hast given me are from thee*—this Jesus says so that the emphasis lies on *παρὰ σοῦ* ('from thee'). It is an incorrect limitation to identify (De Wette) *πάντα ὅσα δέδωκάς μοι* ('all things whatsoever thou hast given me') with the following *τὰ ῥήματα* ('the words,' ver. 8), for the disciples learned the former from the words of Jesus. That *πάντα* is the united variety of Jesus' activity in his calling. For, as with his word so with his *ἔργα* ('works'), he constantly traced them back to God (compare v. 19), and desired that they by his means should be owned as God's works.

VERSE 8.

The disciples now on their part (*αὐτοί*) *have received* the words of Jesus in obedience, and in consequence of that have known: *ἔγνωσαν ἀληθῶς*—thus we are to read, with B C L, and not erase the words as a gloss, since a certain circumstantiality of expression is proper to this prayer,—*ὅτι παρὰ σοῦ ἐξῆλθον* (compare viii. 42), *καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας* ('they have known truly that I came out from thee, and they have believed that thou didst send me').

For from that peculiarity of his activity in his calling, they were to recognise the analogous peculiarity of his person, since calling and person were one in him. These expressions designate the Son of God, and name him as the contents of knowledge and of belief (compare vi. 69). The means for such knowledge and such belief are τὰ ῥήματα ('the words') which God gave to Christ, Christ gave to the disciples, and which the disciples received in belief. Jesus says of the disciples: ἔλαβον, ἔγνωσαν, ἐπίστευσαν ('received, known, believed'), three times in the aorist, since he desires to say by what action they have received that definite Christian character which he previously expressed in the perfect.

VERSE 9.

The disciples thus characterized are designated in this verse as the object of the prayer. And, indeed, Jesus here speaks more in a beseeching manner than where he claims glorification for himself. But he gives his petition weight by emphasizing himself as the one praying, in the precedence of the ἐγώ ('I'). He prays for the disciples in contrast to the world. Jesus had laid stress upon this contrast in so marked a way in the preceding farewell discourses, that it must come forward also in this comprehensive prayer. But he does not desire to be understood as excluding the world, least of all in the predestinarian sense, as Lampe takes it:¹ 'dum Iesus eos ab intercessionem sua excludit, declarat, se eorum sacerdotem non esse adeoque mortem pro iis non obitutum' ('while he excludes them from his intercession, he declares that he is not their priest, and therefore is not going to meet death for them').

He does pray for the world at the end of the prayer, and commanded it elsewhere, Matt. v. 44, and did it, Luke xxiii. 34. But this prayer, which he here offers, he cannot pray for the world. For neither the foundation for the prayer in vers. 6-8, summarized in σοί εἰσιν ('they are thine'),

¹ Lampe, *Commentarius . . . evangelii secundum Iōannem*, Amsterdam 1726, vol. iii. p. 403.

ver. 9, fits them, nor do the contents of the prayer fit them, namely, the keeping and perfecting of that which they are; whereas in the case of the world, Christ must pray that they may cease to be what they are (thus Meyer, Stier). But Christ says *σοί εἰσιν*, and not merely *σοὶ ἦσαν* ('thine they were,' ver. 6), for as belonging to Christ they have not ceased to belong to the Father; on the contrary, they have now for the first time truly become the Father's, because all that is his is also the Father's, ver. 10.

VERSE 10.

This verse proceeds with the reason given in *σοί εἰσιν*. It is God's affair that is treated of in Jesus' petition, for, because of the absolute fellowship and mutuality of the relation of Father and Son, Jesus' glorification in the disciples is at the same time that of the Father. Therefore the Father will grant Jesus' intercession for them for his own sake. *Τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ* ('all mine are thine, and thine mine') expresses the general relation, from which a special conclusion is drawn to the *δοξάζεσθαι* ('being glorified'). This makes it clear that the neuters are not to be understood as masculines. The thought is to be left in its unconditioned generality: 'All that is thine is mine.' 'That can no creature say before God' (Luther). The conclusion is not intended to carry the thing further: 'and all that is thine and mine belongs to them also' (Stier¹); but he makes the above denoted application of that mutual relation to the *δοξάζεσθαι*.

I am glorified in them: in their person, in so far as they are believers. By belief Christ wins an existence in men according to his true being. As he is glorified in heaven, because he is there 'as' that which he is, so also is it in belief, because this does not attach itself to the appearance of Christ which is not adequate to his being, but to the *δόξα* ('glory') coming forth through this, and thus receives into itself Christ in the reality of his being. In so far as it could be said with justice of the disciples that they believe, it could also with justice be said that Christ was glorified

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 419.

in them. Hence we read *δεδόξασμαι* ('I am glorified'), and therefore not merely: 'tales se prae buerunt, in quibus glorificarer' ('they offered themselves as such in whom I might be glorified,' Bengel). Moreover, in so far as the *πιστεύειν* still had a future, both of self-completion and of manifestation, this *δοξάζεσθαι* had also such a one.

VERSE 11.

Jesus adds to the reason taken from the side of God, another, which is taken from the side of the disciples. He leaves them behind alone in the world. How much they needed the divine protection there! How uncertain was their belief still! Compare xvi. 31, 32. *Αὐτοί*,—with *κ* B, not *οὗτοι*, with C D,—'they,' in contrast with him. The second half of ver. 11 now brings the petition itself. It begins *πάτερ ἅγιε* ('holy Father'). God's exaltation above the world, in so far as it is thought of as manifesting itself to the world, is the motive for God to keep his own followers in the world free from the world. This is the conception of the divine holiness (compare Hofmann¹).

Τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ—for *ὅ*, *scilicet* *ὄνομα* ('name'), not *οὗς*, which the received text has—*δέδωκάς μοι*, *Keep them in thy name which thou hast given me*: thus reads the petition itself. The Son does not beg for something new, but for the continuation and completion of what he had begun. This he does, because that which the Son has given the disciples is nothing else than that which he received from the Father, namely, the essential revelation of the Father. The plural *ᾧσω* ('they may be') forbids us to read *ὅ* for *ᾧ*, and understand this of the disciples (Bengel, Stier²).

The clause with *ἵνα* ('that') states the purpose of the *τηρεῖν* ('keeping'), not of the *δέδωκας* ('thou hast given') (Meyer earlier), for the *ἐνότης* ('oneness') of which this purpose-clause treats is the aim of the whole prayer. The

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 81 ff.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 426 f.

ἐν ὀνόμα ('one name') in which the Father is to hold them together, or as Paul says, εἷς θεὸς καὶ πατήρ ('one God and Father,' Eph. iv. 6), mediates their oneness. This oneness, based in the one objective thing which holds them together, is a oneness after the analogy of that of the Father and of the Son, who have in common the same substance of being. The oneness between Father and Son is no object of Jesus' petition, but only the former oneness. 'Illa unitas est ex natura, haec ex gratia. Igitur illi haec similis est, non aequalis' ('the former oneness is of nature, the latter of grace. Therefore the latter is similar, not equal, to the former,' Bengel).

VERSE 12.

The reason for the petition, which was emphasized in the first half of ver. 11, is now developed. "Ὅτε ἤμην μετ' αὐτῶν ('while I was with them'), speaks Jesus, as if he had already forsaken them. Up to this time He has kept them (ἐγώ, 'I'), now may the Father do it. He designates his preserving action in a twofold manner, towards within and towards without. It is a τηρεῖν ('conservare') ἐν τῷ ὀνόματι τοῦ πατρὸς ('keeping in the name of the Father') on the one hand, and a φυλάσσειν ('custodire,' 'guarding') against danger and attack of the evil one on the other hand.

Whether we should read ϕ δέδωκάς μοι, with B C L, Tischendorf, or οὐς δέδωκάς μοι, with A D, Lachmann, Meyer, is connected with the other question, whether we are to read or to omit καί before ἐφύλαξα—~~8~~ B C L read καί. It is true that καὶ ἐφύλαξα seems to drag behind, but the authority of the manuscripts speaks for it. The fact that ϕ δέδωκάς μοι ('which thou hast given me') repeats what precedes, is not inappropriate for John's language.¹ He has kept his disciples in God, as He has revealed himself in Christ, and has protected them.

Only the son of perdition (ὁ υἱὸς τῆς ἀπωλείας) has been lost. That does not mean: the one appointed to destruction (Meyer), but the one who has fallen into the

¹ Compare vol. i. p. 25.

power of destruction (*ἀπώλεια*). In the case of the frequent combination with *υἱός* ('son') in the Scriptures, the general is thought of as a reality determining the individual being, so that the latter derives its determinate existence from the former. Jesus designates Judas thus, because he does not wish to name him who forms this dreadful exception (*εἰμή*, 'tristis exceptio,' 'sad exception,' Bengel). He has so fallen into the power of destruction that he is called *υἱὸς τῆς ἀπώλειας* ('son of perdition'), one therefore for whom there is no more deliverance, just as for the same reason, 2 Thess. ii. 3, the Antichrist is so named. This does not mean that the passage in Second Thessalonians is the basis for ours, and thus that Judas is called the Antichrist (thus Holtzmann,¹ who arbitrarily puts identity in the place of analogy). The *ἀπώλεια* is absolute destruction, the full opposite of *ζωή* ('life'); compare Rev. xvii. 8, 11; compare also Matt. xxiii. 15: the son of Gehenna. That must be fulfilled which was spoken in the Old Testament Scriptures in prophetic view of this fact. The words of Ps. xli. 10, quoted in xiii. 18, are meant.

VERSE 13.

Since Jesus from this time forward forsakes his disciples, they are to hear this his prayer for them, *ἐν τῷ κόσμῳ* ('in the world'), that is, 'iam ante discessum meum' ('now before my departure,' Bengel), in order that they may have in themselves in abundant fulness the joy which he has, namely, at his going away to the Father; compare on xv. 11. The *χαρά* ('joy') is that mood which results from the being which has come to its truth. For this purpose, therefore, he prays aloud before their ears (compare xi. 42), 'so that they may be comforted by the word taken through the ears and kept in the heart, and be joyfully proud in it, and be able to say: See, my Lord Christ said that, thus truly and heartily did he pray for me. I heard that from his own mouth—that he will not forsake me, although he is not with me in the body. . . . To this must be added,

¹ Holtzmann in Schenkel's *Bibellewicon*, Leipzig 1869, vol. ii. p. 233.

that we must cleave to these words with our whole heart, and comfort ourselves with them' (Luther¹).

VERSE 14.

In that vers. 14, 15 bring a new reason for the petition, the petition itself receives at the same time a further definiteness. The reason for and substance of the petition are in this prayer constantly interwoven with each other. Vers. 11-13 : The Son leaves the world after he has revealed the Father to them : may the Father therefore keep them in the world in which the Son leaves them behind. Ver. 14 f. : By confession of the words of Jesus they have become objects of hatred to the world : may the Father therefore keep them from the evil one, who combats them in the hatred of the world. The fact that Jesus gave them God's word, and that the world at once conceived hatred (*ἐμίσησεν* in the aorist) against them, is thought of in causal connection. For the word took them from the fellowship of the world.

And the world hath hated them : 'there stands our title, and the true livery of Christians, which we wear on earth.'² Moreover, compare xv. 18 f. This is because they, as to their ethical essence, do not belong to the world. It is true that by birth they belong to the world, but Christ has taken them from the world, xv. 19. *As I also am not of the world* : this is true of Christ in an absolute manner, in so far as he essentially belongs together with God ; it is true of them in a derivative, analogous way. Compare what was said about the spirit of analogy in the fourth gospel.³ Just because this has become evident, namely, that they do not belong to the world, the world hates them. Such hatred they must for the present endure.

VERSE 15.

I pray not that thou shouldest take them out of the world ;
'for I have still more to be done by them in the world,

¹ Luther, *Werke*, Erlangen ed., vol. i. p. 230 f.

² *Ibid.* p. 232.

³ See vol. i. p. 39.

namely, that they extend my kingdom,' etc. (Luther¹); they have a calling in the world. The church will only be taken from the world itself in the future. This is said to the disciples for instruction and for a guide to their thoughts and wishes. If, however, they are in the world, they are exposed to the hostility of the evil one.

Hence he prays : *but that thou shouldest keep them from the evil one.* The 'keeping' (τηρεῖν) of the Father must therefore be directed to this, that he constantly deliver them from the attacks of the evil one. On τηρεῖν ἐκ ('keep from'), compare Rev. iii. 10. Stier finds it unfitting that Jesus should think of the devil in this prayer, and therefore here, as in the last petition of the Lord's prayer, he holds fast to the neuter (with Luther, Olshausen, Tholuck, Baumgarten-Crusius, Hengstenberg, Godet, and earlier commentators). But it would be much more correct to say that, considering the decided and persistent manner in which Jesus places himself and his work, and the fourth gospel places both, in opposition to the devil, it would necessarily have been most striking if there had been no mention of the devil, either in the summation of all Christian prayer in the Lord's prayer, or in the summation of all Christ's prayer in the high-priestly prayer. In this Jesus no more 'did him honour' (Stier²) than John did when he wrote that Jesus appeared to destroy the work of the devil, 1 John iii. 8. Jesus never despised him. He did 'overcome' him indeed, but in spite of that the devil remains 'a threatening power' for the church. On ὁ πονηρός ('the evil one'), compare 1 John ii. 13, 14, iii. 12, v. 18 f. (iv. 4).

VERSE 16.

Vers. 16–19 bring a new reason for, and a new definition of, the petition. Ver. 16 resumes what was said in ver. 14, in order to introduce a new point. In the reception of the word it has become plain that the disciples are not of the world. God, therefore, shall now keep them in this word. But God's word is ἀλήθεια ('truth'), that is, the right

¹ Luther, *Werke*, Erlangen ed., vol. l. p. 235.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 425.

relation to God is given in it, and therefore the man, whose own it has become, has reached his truth. On ἀλήθεια, compare i. 14. Hence with the reception of the word the disciples are transferred into the condition of the ἀληθεια.

VERSE 17.

On this account follows the petition: ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ ('sanctify them in the truth')—without σου ('thy'), which is wanting in \aleph (in this manuscript, however, the following words are omitted by mistake) A B C D L, and which is an addition of the received text, against Stier, Godet. It results both from what precedes and from what follows (ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστίν, 'thy word is truth'), that ἐν τῇ ἀληθείᾳ ('in the truth') is not to be taken adverbially in the sense of ἀληθῶς ('truly')—Luther: 'thou wilt make them truly holy;' ¹ Stier,² 'at least in the first instance;' Hengstenberg in contrast with 'the incomplete sanctification, such as was already present in the disciples.' May God sanctify them in the truth in which they stand. Thus is ἐν ('in') to be taken (Meyer), and not instrumentally (thus commonly, Lücke, Tholuck, Godet).

The conception of the 'sanctifying' is obtained from the holiness of God. If this denotes the majesty of God by reason of which he is separated from that which is cosmical, then to sanctify is: to remove, to separate something from that which is cosmical and profane, and to devote it to God. This is not to be understood of their personal relation to God (thus I earlier, similarly Stier³). Nor does it mean that God may keep them in the truth (De Wette, Baumgarten-Crusius, Bäumlein). That forms only the foundation (ἐν τῇ ἀληθείᾳ). For both before and afterwards Jesus has in mind the calling of the disciples. Therefore here also (compare x. 36) the sanctification is intended for their calling. We are not to think so much of the arming them with 'courage, power, joyfulness' (Meyer), as rather of his desire that God may fully devote them to himself for his

¹ Luther, *Werke*, Erlangen ed., vol. i. p. 238.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 438.

³ *Ibid.*

calling. But as well the basis of their personal position in the truth as the means of their influence, for which they are to be sanctified, is the word of God. Hence *thy word is truth*, even because it is God's word (ὁ λόγος) which Jesus proclaims, and in which he has revealed the truth which appeared in him himself, xiv. 24. Hence he himself is entirely and utterly, as to his essence, truth—without the article, as in iv. 24, God is Spirit, and in 1 John iv. 16, God is love.

VERSE 18

Jesus, however, has not given this word to his disciples merely for their own sake, but at the same time as a word of announcement to the world. Jesus does not simply leave his disciples in the world, but gives them a calling unto the world. Their calling is after the analogy of Christ's calling. This calling is spoken of in the aorist: ἀπέστειλα ('I have sent'), in spite of xx. 21. They were from the very first gathered together by Jesus for this calling. Jesus, however, was not sent—namely, into his earthly existence, and not only into the public working that began with the baptism, against Beyschlag¹—without being sanctified by the Father, x. 36, that is, entirely devoted to him for such service; and such, too, must be the case with the disciples. Hence καθὼς ἐμὲ ἀπέστειλας ('as thou hast sent me') stands first, connecting with what precedes.

VERSE 19.

For this purpose now Jesus sanctifies himself for their advantage. If ἀγιάζειν ('to sanctify') was previously the appropriation on the part of God for the calling of God, ἀγιάζω ('I sanctify') must here be understood in the same manner, only that it is here conceived not as the act of God, but of Christ himself: Jesus gives himself up entirely to God for the carrying out of his calling. He had already before this time placed himself in the calling of God, and for that purpose devoted himself to Him. This now is to become complete. For a way stands before him, before

¹ Beyschlag, *Studien und Kritiken*, 1875, p. 446.

which nature shrinks back, the way of sacrifice. The word, therefore, is not to be understood of Jesus' entrance into the divine manner of being (thus I earlier), but certainly of the sacrificial consecration (Meyer and the most) of Jesus, only that this is to be viewed as the acme of his entire consecration of his life to the service of God (Hengstenberg).

'*Εγὼ . . . ἐμαυτόν* ('I . . . myself'): the active phase of it is here emphasized (compare Heb. ix. 14); and in *ὑπὲρ αὐτῶν* ('for their sakes') the saving importance of it for the disciples. 'Totum me dico et consecro tibi. Illi exeunt in mundum, mea causa; ego adeo ad te, illorum quoque bono' ('I dedicate and consecrate myself entirely to thee. They go forth into the world, for my sake; I come to thee, also for their good,' Bengel). But Bengel is only half right when he continues: 'euphemia, amori Christi conveniens: sanctifico me, mortem, eamque crucis, tolerans' ('a euphemism, suiting the love of Christ: I sanctify myself enduring death, and that the death of the cross').

That they also may be sanctified in truth: for they with their entire person are to belong to the calling of God. Christ's going before them shall serve their following of him, *ἵνα καὶ αὐτοί* ('that they also'). If the added *ἐν ἀληθείᾳ* were to be taken only adverbially (= *ἀληθῶς*, 'truly'), and the consecration to be emphasized as a true one (thus Chrysostom, Calvin, Bengel, Hengstenberg, Godet, Meyer), a contrast would be found in it which would not be called for by the context. On the contrary, the most suitable thing will be to understand *ἀλήθεια* in the same objective sense in which it was constantly used previously (Lücke, Baumgarten-Crusius, De Wette, Brückner). It is true the retrospective article is lacking, just because it is not intended to look back (against Meyer). Truth is to be the condition in which they are to be consecrated to God. This names the personal phase which Meyer finds incorrectly in *ἀγιαζεῖν* ('to sanctify,' Meyer: 'holy purity'). On *ἐν ἀληθείᾳ*, compare 3 John 3.

These last verses have already introduced the extension which the intercession receives in the last part of the prayer.

(3.) VERSES 20–26. *Jesus' Prayer for All Believers.*

He prays for their unity, vers. 20, 21; for their perfection in glory, vers. 22–24; and for the full realization of the loving fellowship, vers. 25, 26.

VERSE 20.

Jesus spreads out his hands of blessing over the whole world. All who shall believe in the future stand in the spirit already before him; hence the present πιστευόντων ('believing'). All that he has prayed for, for the disciples, holds also for the believers of the future. For the word is the foundation also of the belief of these, as of the disciples, ver. 6 ff. Belief comes at all ages through the word; for Christ gave it to the disciples, and these give it as their word to the following generations: διὰ τοῦ λόγου αὐτῶν ('by their word'). It is the apostolic word which mediates the belief of the church of all succeeding ages. No other word is to be added to it; but this propagates itself in the church, as well in the preaching by word of mouth as in the written copies.

VERSE 21.

The aim and therefore also the contents of Jesus' petition for the future believers is the unity of all. The two words are put side by side with special emphasis: πάντες ἓν ('all one'). He desires not only the nearest disciples, but also all believers, to be united in the unity of belief upon the basis of the one word. This unity is defined more exactly by the second ἵνα ('that'), which stands parallel to the first, and to which the preceding clause with καθὼς ('as') belongs; compare xiii. 34, against Godet. The desired unity is to correspond to the type of unity, to the manner in which God and Christ are each in the other, x. 38, xiv. 10, 11. Thus also shall the believers be and live in God and Christ.

The ἓν ('one') of the received text is to be struck out, with B C D, in spite of ⳨ A L (against Godet); it is evidently an addition from what precedes. The Father and

Son are to be the element in which the believers live and move: 'unio mystica,' 'mystical union,' xv. 5; 1 John i. 3, iv. 13. Hence, in so far as the former unity is not to be without the latter, it goes beyond the significance of an example. Believers are in God and Christ not merely as to will and disposition, but as to their actual being, yet without ceasing to be the persons which they are, namely, creature-like and sinful. In that they thus are in God and Christ, are they 'all one' (πάντες ἓν).

The design of this unity is: ἵνα ὁ κόσμος πιστεύῃ—thus with \aleph B C; πιστεύῃ stands in A D—('that the world may believe'). We see: the word in its actual realization in the church is that which overcomes the world. For that which the world perceives in the church is to bring it to belief, to belief on the Son of God: ὅτι σύ με ἀπέστειλας ('that thou hast sent me'). The church in which the word of truth has become a reality is nothing but a testimony of Christ, who as the contents of the word thus comes to a wrought-out appearance in the church. Jesus started out from the separating of his own followers from the world; but now that the glance has extended itself over the whole, the world comes further into consideration only as yet to be won. The church comes into consideration in a twofold relation, as a gathering of all believers (πάντες ἓν), and as a gathering institution in respect to the unbelieving world.

VERSE 22.

A new point enters with the δόξα ('glory'). It is to serve the unity, to make it complete. For this purpose, Christ upon his part (καγώ, 'and I') has given to the disciples the δόξα which the Father gave him. Used without closer definition, the δόξα cannot be understood in the ethical sense,—as grace and truth (thus I earlier, Ebrard, also Tholuck, Brückner: in i. 14 the δόξα is more closely defined in this very sense), or as the life of Christ in the believers (Hengstenberg), or as the love of God (Godet),—but, as the context also shows, ver. 24, only of the heavenly glory (Meyer) as the full historical appearance of that which he is.

This the Father gave him ; not merely determined for him (Baumgarten-Crusius), but has already given to him ; it is already his property, which he only has not yet entered upon, so that he at the beginning begs for it, ver. 5. This his possession he has now in turn given to his disciples for a possession, although a future one ; here, as before, according to the manuscripts (ⲥ) B C (D) L, the perfect δέδωκας ('thou hast given') is to be read, and not the aorist ἔδωκας. In Christ the church has already the heavenly glory, Rom. viii. 30, ἐδόξασεν ('glorified'). This common possession of the future is to bind them into unity. Καθὼς ἡμεῖς ἓν, *scilicet* ἑσμεν ('as we are one') : by 'we' Jesus combines himself with God, as belonging to Him, over against the world.

VERSE 23.

This verse defines more closely this great analogy of the fellowship, and states the aim of it. The fellowship of the Father with the Son is to find its complement in that of Christ with his own followers, in order by the fulness of the latter fellowship to bring the world to the knowledge of the Son of God. In vers. 22, 23 we find the same relation of the clauses to each other as in ver. 21. In each case the second ἵνα ('that ;' ἵνα καὶ αὐτοί, ver. 21 ; ἵνα ὧσιν τετελειωμένοι, ver. 23) stands parallel to the first one (ἵνα πάντες, ver. 21 ; ἵνα ὧσιν ἓν, ver. 22), and that as a continuing explanation at the side ; each time the second ἵνα is introduced by a confirmatory clause (καθὼς σύ, ver. 21 ; ἐγὼ ἐν αὐτοῖς, ver. 23), and each time then follows the aim of the developed relation, an aim pointing to the world (ἵνα ὁ κόσμος πιστεύῃ, ver. 21 ; ἵνα γινώσκῃ, ver. 23).

Hence ver. 23, ἐγὼ ἐν αὐτοῖς κ.τ.λ. ('I in them,' etc.), does indeed begin a new sentence, and is not a merely 'appositional explanation of ἡμεῖς,' and therefore only to be separated from that by a comma (Meyer) ; for by the relation to the disciples it goes beyond the bounds of the ἡμεῖς ('we'). Nor is the discourse as to the δόξα ('glory') interrupted (against Meyer), since the aim of it is stated. *I in them, and thou in me*, points back to that relation which

lies at the basis of the fellowship of the δόξα, and which completes itself in this fellowship, so that this δόξα is warranted in that fellowship. By this the disciples are to be *perfected in one*, that is, into a unity; it is to be a full unity—looking back with emphasized words to *ἵνα ὧσιν ἓν* ('that they may be one,' ver. 22). Luther: 'see how his mouth overflows with one kind of words.'¹

From this, this world is believingly to recognise both that Christ is the Son of God, and that the church is the church of God, loved with divine love. Thus has the aim stated in ver. 21 been *extended*, that the world also is to be brought to acknowledgment of the church. This is said just as earnestly as ver. 21, *ἵνα πιστεύῃ* ('that . . . may believe') (against Stier²). The *τελείωσις* of the *ἐνότης* ('perfection of the oneness') of the church is to bring the world to this acknowledgment. On the one hand, the church is to expect from the world hatred and persecution; on the other hand, the believing and the loving life of the church is a power that overcomes the world. This universalism of the saving effect of the gospel stands at the side of the former expectation in the synoptic discourses of Jesus as well as in the Johannean. This experience pervades all ages. It is, however, to find a concluding fulfilment in the future.

VERSE 24.

From this Jesus passes to the last aim of the history of the church. For the church is to be lifted to direct view, and therewith to full fellowship ('spectent, fruenter,' 'let them behold, enjoying,' Bengel), of his eternal divine δόξα ('glory').

The petition, ver. 24, begins in short decided speech, more like a demand than a petition; hence also not with *ἔρωτῶ* ('I ask'), as vers. 9, 15, 20, but with *θέλω* ('I will'): he does not merely wish (Baumgarten-Crusius, Tholuck), but 'nunc incrementum sumit oratio—rogat Iesus cum iure et postulatum fiducia, ut filius non ut servus' ('the prayer

¹ Luther, *Werke*, Erlangen ed., vol. I. p. 256.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 457.

now takes an increase—Jesus requests of right, and demands with confidence, as a son, not as a servant,' Bengel). But he does not 'return to the apostles' ('redit ad apostolos,' Bengel), for the discourse keeps itself designedly more general; hence we read in the neuter δ —with \aleph B D, not $\sigma\upsilon\varsigma$, with A C L— $\delta\acute{\epsilon}\delta\omega\kappa\acute{\alpha}\varsigma \mu\omicron\iota$ ('which thou hast given me'). Therein lies at the same time the reason for the $\theta\acute{\epsilon}\lambda\omega$. Hence the relative clause is made to precede. Jesus prays not simply for the individuals, but for the church, and indeed for its perfected fellowship in his glory.

For $\acute{\upsilon}\nu\alpha \dots \omega\sigma\iota\nu \mu\epsilon\tau' \acute{\epsilon}\mu\omicron\upsilon$ ('that they may be with me') does not point to the condition after death (Hengstenberg), or in part to it (Godet), but to the future kingdom of perfection. Being in Christ, they shall have not merely blessedness, but also glory; this is the goal of the ways of God. It is true that in the first place only a $\theta\epsilon\omega\rho\acute{\epsilon}\iota\nu$ is spoken of, but this is not without fellowship, compare 1 John iii. 2.

This glory does not here come into consideration as the premundane (thus I earlier, and thus commonly); for this latter is never designated in the New Testament as one given by the Father to the Son; the Father has given to the incarnate one what he has (Phil. ii. 9, compare Meyer).

But this glory is, as in ver. 22, the glory into which he is passing over, and in possession of which he already stands; hence $\delta\acute{\epsilon}\delta\omega\kappa\alpha\varsigma$ ('hast given')—thus with \aleph B C D L, against $\acute{\epsilon}\delta\omega\kappa\alpha\varsigma$, A.

It is true that this is the same glory that he had eternally; but as the incarnate one he now receives it from the Father's hand, and that enriched by the results of his redeeming work. Then also the love with which this impartation of glory is supported is not the 'natural necessary love' ('amor naturalis necessarius') of the dogmaticians, from which they have always tried to construct the Trinity. It is the love of the Father to the Son, who has devoted himself to be the executor of the divine saving will.

It does not follow from this, as Beyschlag¹ thinks, that it is the love to the future,—not yet in being, only coming

¹ Beyschlag, *Die Christologie des Neuen Testaments*, Berlin 1866, p. 87; and *Studien und Kritiken*, 1875, p. 440.

into being by the decree—'heavenly original type of humanity,' which he in vain seeks to support by an appeal to *προέγνω, ἐξελέξατο ἡμᾶς πρὸ καταβολῆς κόσμου* ('fore-knew,' 'chose us before the foundation of the world,' Rom. viii. 29; Eph. i. 4). For in these statements the thing in question is expressly a relation to something future. In our passage, on the contrary, the thing in question is an existing fellowship of love.

Before the foundation of the world, is added in order to show that the eternal future is based upon the eternal past. For even before the world the Father saw and loved in the Son the bearer and future executor of the divine loving will. With this, moreover, the future glory was also co-determined. There is an analogy to this in what Paul writes in Rom. viii. 29, 30. But we must not, like Beyschlag, make an identity out of the analogy. Did we do so, we should mistake the characteristic peculiarity of John's view, and destroy its foundations.

VERSE 25.

With this petition, Jesus has reached the end of his prayer in general. A period must follow ver. 24. But from here he goes backwards once more, and connects beginning and end, as to essence, with the design thereby to give a reason for the granting his petition which he expects from the Father's righteousness, vers. 25, 26. This explains both the *δίκαιε* ('righteous') and the return to the world and the discipleship of that time, and the contrast of disciples and world, which he had passed beyond in what precedes. It is a matter of the righteousness of God, that he cause his love to be, and that he perfect it, in those who in opposition to the world have received his revelation, and thereby have given themselves to him as his own.

The reference of *καί* ('and,' *ὁ κόσμος κ.τ.λ.*, 'the world') and *δέ* ('but') to each other, in the sense that two simultaneously occurring but opposing relations should be denoted: 'while the world did not know thee, yet I knew

thee' (De Wette, Lücke, Stier,¹ Tholuck), was rightly rejected by Meyer as linguistically unjustifiable,—since only τέ . . . δέ is used thus,—and, moreover, it is not suited to the matter. Καί is the common 'and although,'² in contrast with the directly preceding πάτερ δίκαιε ('O righteous Father') (Meyer), and not perchance to the revelation of God through Christ, ver. 22 (thus I earlier, and Brückner), which would be an unjustifiable ignoring of what stands after it.

With the word πάτερ δίκαιε, Jesus sinks into the contemplation of the divine righteousness, namely, the retributive which determines the future fate according to the posture of men towards the divine revelation. What follows bursts forth from this contemplation as if impassioned: *and although the world hath not known thee*, not been willing to know thee, namely, in the revelation by Christ. For the thing in question is the historical conduct, and not the fact that the cosmos in itself is without knowledge of God.³

But I have known thee. Jesus places himself in union with his disciples over against the world. For the καί before οἱτοί ('and' . . . 'these') does not correspond to the preceding καί (καί . . . καί, Bengel), but unites the disciples to the master. There is something at once peculiarly great and humble in the words ἐγὼ δέ σε ἔγνων ('but I have known thee'). They are great in this opposing of his person to the world; they are humble in this union of himself with the disciples. All God's decree is known to him, and has been made known by him. The question is not of eternal relations of essence, but of the historical relation of the Son to the Father, and then also of the historical knowledge of the incarnate one on the basis of his essential fellowship with the Father. He places in analogy with this the knowledge of the disciples which was mediated by him. This knowledge is comprehended in that one point, that Jesus is the one sent by the Father into the world, that is, is the Son of God.

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1873, vol. v. p. 464.

² Compare vol. i. p. 43 f.

³ Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1870, p. 267.

VERSE 26.

Jesus has made this known to them; for he has made God's name known to them, that is, God's essential revelation as the Father in the Son. We are not to construe *καί* . . . *καί*, 'both . . . and' (against Meyer), but both *καί* are simply connective. And what he has begun to do, that he will continue by the paraclete, in order to complete the loving fellowship of God in Christ and of believers. The love with which the Father hath loved the Son, is to be in them: 'ut cor ipsorum theatrum sit et palaestra huius amoris' ('that their hearts may be the theatre and exercise-ground of this love,' Bengel).

The prayer closes with love, as unity, for fellowship is its goal. But it closes with the love of God, and therefore with the firm objective basis of the fellowship; and that with the love of the Father to the Son, and therefore with the relation of sonship. For God can love with this love only those who have been born as children unto him by the Spirit of Jesus, upon the basis of the fact of the Son. In that the Father's love is thus in Christians by the Spirit of sonship, Rom. v. 5, Christ himself is in them (*καὶ γὰρ ἐν αὐτοῖς*, 'and I in them'), and that as the one divinely sanctified and glorified; and therefore as the pledge of the analogous completion of the divine fellowship. Compare Rom. viii. 9-11, and 35 ff.

Such a close suits such a prayer. The prayer started from the words: *ἐγὼ νενίκηκα τὸν κόσμον* ('I have overcome the world'); the first petition was for the *δόξα* ('glory') in heaven; the last word is *ἐγὼ ἐν αὐτοῖς* ('I in them'). It is love that here also leads Jesus, in revealing the exaltation of his consciousness, of his future to which he advances, and of his thoughts that overlook all space and time.

This Prayer and Gethsemane.

In order to substantiate the compatibility of such a prayer with the struggle of soul at Gethsemane reported by the synoptists, some (for example, Meyer) have referred, and rightly, to the necessary change of feelings and moods in

the sight of death for Jesus' pure humanity. The evangelist himself has related how Jesus had to go to meet the hostility of the evil one, xiv. 30; he had emphasized strongly the night, into which Judas went, xiii. 30, and into which Jesus also now goes, xviii. 1. Jesus' innermost personal life, as it is revealed to us in this prayer, is certain of, and joyful at, victory. But upon the side of his nature and of the weakness of the flesh, he was exposed to the hostility of Satan. The evangelist himself, as we saw, gives us occasion to expect this. But he does not report it.

For the victory which Jesus gains over the hostility which attacks his nature, and thence ventures close upon his personal life, is no other than the one he has here won; he wins it in that place because he has already won it here; he only perfects it on all sides and in its full consequences. The evangelist therefore does not need to report that occurrence, and according to the plan of his book, moreover, he did not need to report it. As he throughout is bent not merely upon relating the history, but upon causing the already known history to be understood in its essence, so we see him constantly, whether in the personality of Jesus or in the essence of the existing relations, lifting up and displaying the presupposition in which the essentials of the historical occurrence are already contained, and from which these occurrences are then intelligible.

For example, in the nature of the opposition between Jesus and the Jews, he shows the presupposition upon which the manifold hostile meetings related by the synop- tists are to be understood, so that John can limit himself to relating only so much of these as may be positively necessary for the exhibition of that nature of the opposition, and for the understanding of the last decisive conflict. And thus also in the words and in the mood of the victor over the world, to which he here testifies, he has given the presupposition from which the victory which Jesus gains in Gethsemane first becomes rightly intelligible, because in its essence it is already contained in this. In the history of the passion the evangelist desires to show with what freedom Jesus went to meet death. Why should he again,

before the arrest, report how he achieved for himself this freedom, since we already see before us the one who has become joyful at victory and free of will?

It is, however, a complete mistaking of the fourth evangelist's method of narrating, to try to explain his silence from its alleged purpose, namely, that he only wished to exhibit the glory of the Logos, and therefore had not room for such sad scenes, and therefore 'destroyed every trace' of the synoptic tradition about Gethsemane (Keim¹). And yet the evangelist reports the prelude, xii. 27 f., and the words about the cup, xviii. 11. To dispose of this as a 'thin remnant of Gethsemane,' is making words, but not explaining the matter. If this full humanity was compatible with the high Christology of the epistle to the Hebrews, compare Heb. v. 7, it was compatible with that of the fourth gospel. Compare also Beyschlag,² against Keim.

2.—XVIII.—XX. JESUS THE LORD OVER AGAINST THE DEVELOPING UNBELIEF OF ISRAEL AND BELIEF OF HIS FOLLOWERS.

Three facts are reported to us in this section: how Jesus surrenders himself into the hands of his enemies; how he goes unto death; and how he accredits himself to his disciples as the raised one. The section therefore falls into these three parts: *A.* xviii. 1-xix. 16; *B.* xix. 16-42; *C.* xx. 1-29. The first part displays to us how consciously and freely Jesus gave himself up to his enemies, and places in contrast with this the manner in which Israel's unbelief completed itself in these occurrences. The second part displays how willingly and freely Jesus went unto death, and contrasts with his death the glorification which has come to him from the Father in the death. The third part displays how Jesus accredited himself to his disciples as the same, and yet as one who had become different, and contrasts with this the manner in which the belief of the disciples perfected itself forth from the confusion and uncertainty.

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. pp. 305, 306.

² Beyschlag, *Studien und Kritiken*, 1874, p. 705

A. XVIII. 1–XIX. 16. *Jesus' Free Delivery of Himself to His Enemies; and the Unbelief of Israel.*

Three scenes are brought before us: Jesus' arrest, Jesus before the Jewish court, and Jesus before the Gentile court.

(1.) XVIII. 1–11. *Jesus' Arrest.*

Jesus and Judas are contrasted with one another; Jesus with his disciples, and Judas with the band.

VERSE 1.

Hence in this verse the disciples (*μαθηταί*) are mentioned twice. The evangelist begins: *ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν* ('when Jesus had spoken these words, he went forth'). Immediately after this rich revelation of his love, Jesus went to the place at which he was to begin to experience and to suffer the hatred of the unbelieving world and the hostility of Satan.

He went out of the city (only now, compare on xiv. 31), as a foretoken of future desertion, over the torrent (*χειμάρρουσ* or *χείμαρρος*, 'qui hiemis tempore fluit,' the torrent that swells from winter water) Kedron: *τοῦ Κεδρών* is the genitive of apposition; thus we are to read, with A, although *κ* has *τοῦ κέδρου*, and B C L have *τῶν κέδρων*, namely, cedar-brook. This is certainly a mistaking of the Hebrew קִרְיוֹן ('the muddy,' compare Job vi. 16) on the part of the copyist (also Meyer, Hengstenberg). Kedron, between the city and the Mount of Olives, in a narrow deep-cut bed, without any proper source, beginning about half an hour north of Jerusalem, as a rule of very scanty water, turns south-east, and after a course of six or seven leagues, flows into the Dead Sea. Compare Robinson.¹ The same way that Jesus here trod was traversed by David, 2 Sam. xv. 23, when, betrayed by Ahithophel, he fled before Solomon—a type to which Jesus himself had referred, xiii. 18.

But how different was this flight of the second David from that of the first! The latter fled not without being

¹ Compare Robinson, *Biblical Researches in Palestine*, vol. i. p. 269.

to blame for what he experienced, and yet was accompanied and bewailed by much people. The former went this way in dark night, alone, only accompanied by the eleven, in silence, and only in order the more surely to give himself into the hands of the traitor and of his enemies. At the side of the other David, Lampe finds also the Son of man, and therefore the second Adam denoted here, in that he, with Stier's¹ and Hengstenberg's approval, and following Cyril's and Augustine's example—'conveniens erat, ut ibi funderetur sanguis medici, ubi primum coeperat morbus aegroti' ('it was fitting that the blood of the physician should be poured out at the spot at which the disease of the sick man first began')—reminds us that: 'uterque Adamus in horto et tentatus est et coram deo iudice apparere debuit' ('each Adam, both was tempted, and had to appear before God the judge in a garden'), and that this suffering was indeed a temptation for Jesus. This, however, is a reference entirely too little emphasized by our evangelist for us to find in it a scientific explanation of his report.

Matthew and Mark denote the place as a garden of the estate Gethsemane. From the mention of the Mount of Olives, Luke xxii. 39, Keim² infers, but entirely arbitrarily, that Jesus 'went up the Mount of Olives, and that upon the ordinary footpath towards Bethany.' There is not a word about the way to Bethany, but only about the Mount of Olives, to which Matthew assigns Gethsemane, Matt. xxvi. 30, 36. He does not say whether it lay at the foot or at the top. Nor does John say that the garden was 'immediately' beyond the Kedron, and that Jesus 'halted directly before the city gate.' Herewith fall also the further assertions which are based upon the 'incorrect information of the fourth gospel.'

VERSE 2.

When this verse expressly remarks that Judas knew this place, because Jesus often went to it, we perceive that Jesus did not seek to withdraw himself from that which

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 259.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 297.

awaited him, but went to meet it consciously and with will. As Lampe¹ observes: 'ultro eum [hunc locum] petiit, ut constaret, quam voluntario se ad passiones obtulerit' ('he willingly sought this place so as to prove how voluntarily he offered himself unto his sufferings'). We must not, however, carry this too far, and find in it a rebuttal of the heathen and Jewish reproach of a flight on the part of Jesus, as Keim does,² even appealing to Celsus! But even in the synoptists Jesus advances to his fate consciously. The note that Jesus often resorted to Gethsemane with his disciples does not refer to previous festal visits (Meyer), but to this last time. Luke xxi. 37 remarks expressly that Jesus in the last days was accustomed to pass the night outside of the city upon the Mount of Olives.

VERSE 3.

Judas now comes to meet Jesus. As one of the twelve, but as the devil (διάβολος) among them, vi. 70, he is contrasted with the disciples, with whom ver. 2 closed. A great crowd follows him. The evangelist names first *the band* (τὴν σπεῖραν); that is, the Roman cohort which lay upon the tower Antonia, and a part of which had here been called into service. Although it says τὴν σπεῖραν, we are not to think of the whole cohort (Hengstenberg), or of 'half an army.'³ The part is taken as the whole, especially seeing that the chiliarch was there (Meyer). The synoptists say nothing about the Roman soldiers. But it is most naturally probable that they had secured for themselves both the consent and the military aid of the Roman authorities.

To these were added servants of the Sanhedrim, and doubtless also private servants of the Pharisees (ἐκ τῶν φαρισαίων, with \aleph , ἐκ is lacking in B). Everything was to work against that one. Moreover, these were well provided with torches, and lamps (in lanterns), and weapons. They made such great preparations. *Kaí* ('and') is not

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 498.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 298.

³ *Ibid.* p. 312.

undesignedly heaped up. The evil conscience revealed itself in these preparations. They took torches and lamps although it was full moon, in case they were compelled to seek Jesus in some dark hiding-place. In all this they showed how little they understood him.

Modern acuteness has found in the men who seized Jesus, the host of the son of perdition, that is, of the Antichrist, 2 Thess. ii. 3; and in the whole scene an imitation or a pre-representation of the 'last struggle' there mentioned.¹ That, however, ceases to be science, and is a play of the fancy. Jesus does not harm those who seize him.

VERSE 4.

Jesus knew what was happening, even before it came near to him, and he willed it. He himself went to meet the throng; he did not wish so much to be taken prisoner, as rather to deliver himself up freely. *Ἐξῆλθεν*,—*ἐξῆλθεν καὶ λέγει*, with B C D, against *ἐξελθὼν εἶπεν*, A L,—he *went forth*, hardly out of the garden; for, according to ver. 26, the arrest must certainly be considered as in the garden. Nor does it mean out of the garden-house (De Wette), or out of the knot of disciples (Schweizer, also Hengstenberg),—both are arbitrary,—but out of the more retired place in which he was; compare Matt. xiv. 14. The throng thought they would find him sleeping. Judas had gone ahead, to distinguish him from the others by a kiss. There Jesus meets him, and then the others, with the question: *τίνα ζητεῖτε*; ('whom seek ye?'). They knew whom they were to seize. Their preparations show that they did not do it without fear. But they did not at once recognise the one who met them with the question.

VERSE 5.

Therefore they were the more amazed as he stepped up to them with the words: *ἐγώ εἰμι* ('I am he'). Jesus had spoiled their plan. Judas, after Jesus himself had come to meet him, had returned to the throng. His attempt to

¹ Holtzmann, 'Evangelium nach Johannes,' in Schenkel's *Bibelllexicon*, Leipzig 1869, vol. ii. p. 233.

surprise Jesus had been brought to nought by the latter. The evangelist intends to call attention to this by the words: *εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν* ('and Judas also, which betrayed him, stood with them'). These words are thrust in between *ἐγὼ εἶμι*, ver. 5, and the effect of that announcement in ver. 6. They, therefore, are to assist in explaining this effect. The throng, accordingly, must have been expecting to surprise Jesus, and that he would be pointed out to them by Judas. In this the report of John itself points to that supplementary and explanatory factor, which is given in the narrative of the synoptists about Judas' kiss, and in pre-supposition of the knowledge of which John wrote those words (similarly Meyer also; compare especially, Lichtenstein¹). Thus far from the truth is the assertion, that all attempts at reconciliation are in vain. Here, as ever, we need only to pay attention, and see which side of the history the separate evangelists, according to the plan of their books, designed to write, seeing that it was not their intention to write history in and for itself.

VERSE 6.

Jesus has unexpectedly advanced to meet them, and had announced himself. That frightens them. For it is not merely reverence (Lücke), but fear that makes them fall back. They fear that behind this determined advance of Jesus there is some design that threatens them with danger. They might well have thought of what had happened to those who wished to seize Elijah, 2 Kings i. In the Old Testament it is often said of the enemies of the servant of God, that they were compelled to fall back in affright before the revelation of God and of his aiding power; for example, Ps. xxxv. 4, xl. 15, lvi. 10. This was now to fulfil itself in the devotion of the servant of God.

When the evangelist joins at once to the giving way: *καὶ ἔπεσαν χαμαί* ('and fell to the ground'), the latter is indeed represented as the result of the former, and therefore

¹ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 416 f.

as a natural occurrence (thus most later commentators). But it does not follow from this that that was not designed by Jesus, as Stier¹ declares. For Jesus did indeed intend to give himself into the hands of his enemies; but in such a way as to reveal at the same time how incapable these men would be to take him, if Jesus did not wish to give himself up (Meyer). It was to be revealed who it was whom they went out to seize (compare Luther on this passage). The word which in the night on the stormy water, Mark vi. 50, and in the night after the resurrection-day, Luke xxiv. 39, comforts and calms the frightened disciples, was here to be for the enemy a power of terror, which throws them all to the ground; and the narrative does not justify us in making any exceptions.

Thus in substance the old interpretation, which sees here a higher manifestation of Jesus' power (also Ebrard, Maier, Meyer, Hengstenberg, Godet, and in part Brückner), must stand fast, although it did at times derive the falling too immediately from Jesus' words, or from his asserted power. That which even elsewhere occurred of a similar kind—as reference has been made to Marius, Marcus Antonius, and Coligny—was, according to divine purpose, to occur here, and in an uncommon strength, so that it would be suited to serve as a proof of the divine Sonship of Jesus. This is what the evangelist had in view, in correspondence with the entire character of his gospel. Hence it is that, as all through his narrative of the history of the passion, so here, he emphasizes the freedom of Jesus' self-devotion. It does not, however, follow from this, as has been said, with exaggeration, that 'the whole arrest' has been 'changed around in a magnificent manner' (Keim²). Even according to the synoptists, Jesus could have withdrawn himself from that which befell him.

VERSE 7.

As the fallen ones again stood up, Jesus put the same

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 264.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 319.

question to them a second time. For he desires to protect his disciples, not without giving himself up, ver. 8; and he desires to give himself up, not without the enemy having declared their purpose to take him. There is something timid in their answer (Stier¹)—not ‘thee,’ but ‘Jesus of Nazareth.’ They do not dare to advance against him personally.

VERSE 8.

In correspondence with this, Jesus puts before his ἐγώ εἰμι (‘I am he’), the calming words εἶπον ὑμῖν (‘I told you’). This second ἐγώ εἰμι tells us not so much of the independence of the offering, as of its tranquillity. ‘Tertio dicet olim’ (‘he will say it the third time hereafter,’ Bengel).

His offering of himself is united to carefulness for his disciples. Whether the seizing party had already laid hands on them (Bengel, Baumgarten-Crusius), we can as little deny (Meyer) as affirm. It is care for the disciples, but yet occasioned by the fact that the officers showed a desire to arrest Jesus with all his disciples.

VERSE 9.

In this carefulness for them the evangelist sees a fulfilment of xvii. 12; and rightly (against Schweizer and Scholten). For this keeping, which protected them from the temptation to apostatize (Meyer, Hengstenberg, Godet), was not a merely outward one, and it belongs to the keeping of the disciples in the saving condition. Jesus designedly does not designate them as his disciples, but says merely τούτους (‘these’). For here, according to Jesus’ watchful purpose, they come into consideration not from the side of their attachment to him as his, but only from the side of their difference from him. With these words, also, the disciples know what they have to do.

VERSE 10.

Only Peter will not understand it, and cannot tell what

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 265.

to make of Jesus' conduct. As to his deed, compare what was said about his character.¹ The swift striking on the part of Peter is quite suited to his manner. It was his zeal, not his forethought (Hengstenberg), that made him cut the ear instead of the head. Had he, as the synoptists relate, just been sleeping, it is the more easy to understand that he desires to make good again the former weariness. John does not say whence he got the sword. It is explained from Luke xxii. 38.

The servant of the high priest doubtless pressed forward with special zeal. Perhaps he thought this due to his master, whose word had decided Jesus' death. The fact that the evangelist preserved his name is to be explained from no 'idea,' but is simply a characteristic trait of involuntary historical memory. It is arbitrary trifling to seek for a special meaning in the name (Hengstenberg, also Keim²). The evangelist's narrative shows plainly here too, both how thoroughly the various notes stood at his command, where he needed them, and how the individual points unite themselves to a distinct picture in the report upon the basis of his own historical view; and, moreover, how clearly he presupposes the knowledge of the traditional gospel history as it is laid down in the synoptists, without making the effort to supplement them. It is not even told that Jesus healed the servant's ear again (Luke). If, perhaps, at an earlier period, due caution made it unwise to name the name in a gospel book, that could no more prevail. The Scriptures never are intent on sparing the saints of God, but also not upon accusing them beyond measure. A design against Peter (the Saxon Anonymous,³ Baur, Strauss;⁴ on another occasion Keim,⁵ Hilgenfeld⁶) can only be found

¹ See vol. i. p. 90.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 316, note.

³ [Now known to be named Hasert.—C. R. G.]

⁴ Strauss, *Das Leben Jesu für das Deutsche Volk bearbeitet*, Leipzig 1864, p. 424.

⁵ Keim, *Geschichte Jesu von Nazara*, Zürich 1871, vol. ii. p. 220 f.

⁶ Hilgenfeld, *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 714.

here by one who forgets i. 43 and vi. 68 f., and who does not observe the twofold moral character of this act.

VERSE 11.

It is not possible to see why the shorter phrase in this verse should be original at the cost of the synoptic account (Lücke, Meyer). John has purposely left out the enlargement: βάλε τὴν μάχαιραν κ.τ.λ. ('put up the sword,' etc.), and given instead Jesus' closing words: τὸ ποτήριον κ.τ.λ. ('the cup,' etc.). The important thing for him was, as we have seen, to emphasize the fact that Jesus gave himself up to his enemies with free, willing obedience towards his Father. But the other words, as we read them, for example in Matt. xxvi. 52 ff., were not serviceable for that purpose. We thus only see again with what strictness the evangelist remains true to himself, and chooses and combines the historical material from a special point of view. But the point of view which is chosen is an essential one, that lies in the history itself.

Jesus will not have his cause defended with the sword, ver. 11; it becomes him, and therefore also his followers in his service, to suffer the force and hatred of the world, and not to refuse to bear it. The Father hath already given (δέδωκεν) into his hand the cup of suffering; Jesus' action now is only to drink it. His activity in his calling is his meat, iv. 34, and his suffering in his calling is his drink. It is probably inferring too much to say that Jesus looks back directly to Matt. xx. 22, xxvi. 39, and that therefore John presupposes the other evangelists (Bengel); for τὸ ποτήριον ('the cup') is quite intelligible of itself. It does, however, certainly appear to have been a designation for Jesus' last passion that was familiar to Him, and one doubtless often used towards the disciples.

(2.) XVIII. 12–27. *Jesus before the Jewish Court.*

The same man, at whose advance and ἐγὼ εἰμι the whole throng had just shrunk back in affright and fallen to the ground, now lets himself be seized, bound, and led away.

VERSE 12.

The evangelist has this contrast now in mind. All join together, to take and bind the one man: the cohort, the chiliarch, and the Jewish servants. The evangelist lays stress upon this purposely (against Meyer), in order to indicate how strongly the impression of that occurrence continued to affect them: they thought they could only be sure of him if all helped. It was intended to be thus, in order that the disciples might flee the more securely. Jesus, moreover, was to be bound, in order thereby to denote the entire giving up of his will.

VERSE 13.

The reason for Jesus' being first led to Annas (Hebrew Chanan; "Αννας, in Josephus "Ανανας) is given in ἦν γὰρ πενθερὸς τοῦ Καϊάφα ('for he was father-in-law of Caiaphas'), so that it will not be necessary to make him the president of the Sanhedrim (against Wieseler; ¹ compare, on the other hand, Schürer ²), or the highest examining judge (Ewald ³). He himself had been, and his son after him, high priest. Later, his four other sons held the same dignity.

The formal decision must be given at Caiaphas' bar. But the authority and influence of Annas were great enough for them to think that they owed him this respect. Moreover, here, during the intervening time before the session began, the case could be prepared for the court, and thus the whole matter furthered. This disposes of Keim's ⁴ assurance that this preliminary hearing before Annas was 'against all possibility.' Indeed, this preliminary hearing was of decisive importance.

VERSE 14.

For, after the position Caiaphas had previously assumed,

¹ Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, p. 401, note 2; *Beiträge zur richtigen Würdigung der Evangelien und der evangelischen Geschichte*, Gotha 1869, p. 207 ff.

² Schürer, *Studien und Kritiken*, 1872, p. 624 ff.

³ Ewald, *Geschichte Christus' und seiner Zeit* [*Geschichte des Volkes Israel*, vol. v.], 3d ed., Göttingen 1867, p. 562.

⁴ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 322 f.

it was unquestionable what the decision before his bar would be. Only the previous inquiry before Annas could have brought about a change in the result which, aside from that, was already settled.

VERSE 15.

There are many peculiar things in the evangelist's report. He knows of (compare vers. 24, 28) a hearing before Caiaphas, but does not relate it. On the other hand, he tells of the one before Annas, of which the synoptists report nothing. We can see clearly enough, both from its entire character (ver. 19 ff., against Lücke,¹ compare also ver. 22 f.) and from the fact that no sentence was passed, that it was not the official hearing. Why does he relate this? He weaves into the narrative of this hearing the denial of Peter. It is so exactly reported that it must have an independent significance; and yet again too much of the hearing is related for us to be able to say, with Brückner, that it is only recounted because it came into connection with the denial. Perhaps the most striking part is the close, ver. 27. Not a word is said about Jesus' look or about Peter's tears. We cannot resist the impression that the evangelist desired to relate the denial only as the fulfilment of Jesus' word, xiii. 38. This prediction, moreover, shows how well aware Jesus was of his entire passion, towards which he was advancing. This, too, implies also that he willed it should come to pass. Such is the point of view from which the hearing before Annas is to be explained.

According to John's account, the denial took place in Annas' courtyard. Bengel, Lampe, Grotius, De Wette, Lücke, Tholuck, Maier, Langen,² follow Matthew's report, and put the denial in Caiaphas' courtyard. This difference is most simply disposed of by the old view presented by Euthymius, namely, that Annas and Caiaphas lived in two divisions of the same—doubtless official—building, with a

¹ Lücke, *Commentar über das Evangelium des Johannes*, 3d ed., Bonn 1843, vol. ii. p. 709.

² Langen, *Die letzten Lebensstage Jesu*, Freyburg 1864, p. 234 f.

common courtyard. Thus say Ebrard, Lange, Stier, Lichtenstein,¹ following Hofmann, Godet, Hengstenberg, Steinmeyer. This assumption does not in the least conflict with ver. 24. From the necessary reference of the ἀρχιερεὺς ('high priest') to Annas, it follows that, according to John's account, the denial of Peter occurred at the side of the preliminary hearing before Annas.

It is indeed a widely spread view that we are to understand Caiaphas by the 'high priest,' because he alone has previously been designated as such, ver. 13, and so also ver. 24. Thus say Bengel, Lampe, De Wette, Lücke, Tholuck, Bäumlein, Langen,² Hengstenberg, Godet. But this is opposed, both by the connection in which ἡκολούθει ('followed') stands with what precedes (ver. 13, ἤγαγον, 'led'), and also by the consideration that there would then be no reason for mentioning Annas. Should we imagine to ourselves that Caiaphas held this preliminary hearing at Annas' (for example, Hengstenberg)? But why at Annas' ? Caiaphas had, besides, to arrange for the assembling of the Sanhedrim. For this very reason Annas undertook the preliminary hearing, in order not to let the time pass unused.

If, as Schürer³ has proved, ἀρχιερεῖς ('high priests') in general designated, above all, those who had been high priests, and then the members of the high-priestly family, Annas could especially be called high priest, although not he, but Caiaphas, was the acting high priest. And Caiaphas was expressly named as such in distinction from Annas, ver. 13, ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. To this must be added, that ἀπέστειλεν ('sent'), ver. 24, even without οὖν, in a natural way can only be conceived as an action following upon the preceding scene; compare on that passage. The fact that the synoptists relate the denial upon occasion of the hearing at Caiaphas', is easily explained upon the supposition that the report of the other hearing,

¹ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 420 f.

² Langen, *Die letzten Lebenstage Jesu*, Freyburg 1864, p. 235 f.

³ Schürer, *Studien und Kritiken*, 1872, p. 624 ff.

because not a judicial hearing, was not of importance for the design of their account (Meyer), and at the same time that they could not be silent as to the denial, and thus came to combine the two scenes into one.

The denials themselves are different in the different evangelists. All the synoptists designate the denial in which Peter replied to the emphasizing of his Galilean birth as the last one, and Luke observes that it took place about an hour after the preceding one. Aside from this, in Matthew Peter denies before two maid-servants, in Mark twice before one maid, and in Luke before a maid and before another person who recognises him. The recognition on the part of the maids requires an explanation such as is given by John. For the doorkeeper concludes that Peter also (*μὴ καὶ σὺ*, ver. 17) is a disciple of Jesus, from the circumstance that the disciple who was well known in the high-priestly house introduces Peter. From this one also those maids learned it, or the doorkeeper was herself one of them. Whence else could the maids know it? And then, when another person recognises him, Luke xxii. 58, that can be most simply explained from the arrest of Jesus in the garden, and thus from what is related in John in vers. 25 and 26. Then follows the denial counted as the third by the synoptists.

We see therefore: that Peter was recognised from his introduction into the courtyard, from the arrest of Jesus, and from his speech, and at each of these three occasions he denies the charge. Each of these triple recognitions may have repeated itself a couple of times. Thus Matthew and Mark separate the first recognition into two acts, and John divides into two the second recognition, while Luke reports the three different occasions. The design of each evangelist shows us how each came to his way of reporting.

In John this is sufficiently clear. He desires to call attention to the fact that the temptation was brought about by Peter himself. With this agrees the emphasis laid on his going into the courtyard without any call thither, on his associating himself with the others at the fire, and on his being recognised from his too hasty act in the garden.

His being recognised from his speech would not fit with this, for that was not his own act, as the other threefold events were. In a similar manner, in the case of the other evangelists, it will be just, first to understand each one out of himself, before we in over haste either mingle them with each other, or put them in contradiction with each other.

Peter and John follow Jesus, ver. 15. Even although, according to \aleph A B D, we are not to read the article before $\alpha\lambda\lambda\omicron\sigma$ ('other'); yet by this anonymous one no one else is to be understood than the disciple who is constantly unnamed in this gospel, namely John.¹ As the words read, they might, it is true, in the first instance denote any unknown man (Augustine, Calvin, Calov). This explanation would not be 'ridiculous' (Keim²). It is only the habit of the gospel in other places that makes the previous assumption the more probable one. In any case, John does not lay stress upon his own person. Hence it is the more arbitrary in Keim,³ rhetorically outbidding Baur, to find in this a glorifying of John, who is depicted as a 'hero,' at the expense of Peter.

That John—if it was he—secures Peter's entrance, and then disappears in the high-priestly house, is a very moderate heroism. They had both recovered from the fright at the arrest of Jesus, and have followed the throng that seized him: the imperfect $\eta\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota$ ('followed') is descriptive. The same motive of love to the Lord rules both of them. But Jesus' warning should have made the first of them prudent, and so should the rebuke he had just received have made him cautious. The other disciple had free entrance to the house, because he knew the high priest. What Hengstenberg here has to say as to a religious basis for this acquaintance, and as to a previous enthusiastic attachment on John's part for the high priest, is nothing but poetry. The acquaintance of the Galilean fisherman is to be limited to his having furnished the high priest

¹ Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh 1875, p. 182 ff.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 341, note.

³ *Ibid.* p. 340.

with fish for his table. Thus without difficulty he came into the courtyard with Jesus and those who had arrested him.

VERSE 16.

Then for the first time will he have perceived that Peter had not come in with him, but still stood without. He therefore secured his entrance. He spoke to the doorkeeper who had to guard the court door, which led to the street, the *αὐλεία θύρα*. We find elsewhere female doorkeepers (Josephus,¹ Acts xii. 13). The evangelist repeats *γνωστὸς τῷ ἀρχιερεῖ* ('known to the chief priest') (A, or perhaps better here, *τοῦ ἀρχιερέως*, with B C L), in order to say how he succeeded in gaining entrance for Peter. The lack of acquaintance, which shut him out of the courtyard, ought to have been a warning and a direction to Peter. But he desired at any price to see how it would go with his Lord. He went into danger. This his obstinacy brought him to his fall. So much the more, therefore, must this experience be of decisive importance for his internal development.² It served that education into which he was to be received, xxi. 18.

VERSE 17.

The doorkeeper cannot help asking Peter, in a teasing tone, after he has come in, if he also belongs to the disciples of Jesus. *Μὴ καὶ σὺ κ.τ.λ.* *You are not also a disciple of this man*—contemptuously—? She infers it from his acquaintance with John. He saw well that in John's case this discipleship of Jesus was no hindrance. 'Nec maiore periculo erat Petrus quam alter discipulus' ('nor was Peter in greater danger than the other disciple,' Bengel). But he might well think that they would make a distinction between him the unknown one and John the known one. So he denies it quickly, in order not to be hindered in his observations. The girl, however, was sure of the thing, in spite of Peter's denial, yet she let him in.

¹ Josephus, *Antiquitates*, VII. ii. 1; *Opera*, ed. Amsterdam 1726, vol. i. p. 368.

² Compare vol. i. p. 92 f.

VERSE 18.

While we probably are to think of the other disciple as in the inner part of the house, we find Peter, who did not venture so far, at the fire among the servants in the courtyard. He went thither not solely to warm himself, but because he might hope to learn here first of all something about what was going on in the house.

VERSE 19.

The conduct of Jesus is placed in contrast with that of Peter; that is the reason for thrusting in at this point the proceedings before Annas. Keim¹ heaps up against this account charges of 'inexactness and hastiness in a grand style,' at which 'we can only be amazed.' But he proceeds from the false presupposition that the evangelist means to relate the official hearing. Annas' question is crafty and inquisitorial. It seeks to find something that may form an object of complaint. Jesus' public acts gave little occasion for complaint, and therefore Annas inquires as to the secret gaining of disciples for ambitious aims, and as to secret doctrines perhaps of political contents. It is impossible to see why this question should be incredible (Keim²). On the contrary, it only suits the circumstances. It is not a matter of chance that the disciples are put first. For if Jesus had such a design as Annas supposes, the first thing of all to him must be that of followers. Perhaps, also, at the same time, they could learn names, which should serve as a clue for further inquiries.

VERSE 20.

Jesus meets that craftiness of Annas both by the fact that he answers concerning his doctrine, but is silent about the disciples, and by the manner in which he answers about his doctrine. He is silent as to the disciples, not merely because it was unnecessary to speak of them (Bengel), but also because he did not wish to speak of them, in order not to expose them to danger. This careful silence belongs

¹ Keim, *ut supra*, Zürich 1872, vol. iii. p. 356 f. ² *Ibid.* p. 357 f.

to that keeping, xvii. 12, which also had been served by the care-taking words in ver. 8. In respect to his doctrine, Jesus refers to the publicity of his actions; he therefore, in that he had no secret doctrine, did not need to say anything further about it.

He has spoken *παρρησία* ('boldly'), that is, without holding back anything,—subjective, not objective: publicly,—and *τῷ κόσμῳ* ('to the world'), that is, to every one, without keeping back anything from anybody. By this Jesus put away the suspicion of a secret doctrine; therefore he had only 'one' doctrine, and proclaimed this without any reserve. This one doctrine, moreover, could easily be known, since he had preached it at all times and in places for public religious gatherings. It might therefore be, and it was, known to all. Jesus, indeed, did not teach in synagogues, and also did teach his disciples privately. But what he said to them in especial was of the same contents as what he preached publicly. And although throngs gathered about him, and he taught them, he in turn entered into the meetings and gave an opportunity, so that even those who did not come to him could become acquainted with his doctrine.

VERSE 21.

This is all that Jesus here desires to emphasize. From this he draws the conclusion, ver. 21. Hence they do not need to ask. There stand enough even here, who had heard and known his doctrine. For *ἴδε, οὗτοι οἶδασιν*, 'videtur innuere quod digito extenso ad praesentes et circumstantes provocaverit' ('"behold, these know," seems to suggest that, pointing with his finger, he appealed to those present and standing about him,' Bengel).

Thus did Jesus ward off the equally crafty and unjust question of Annas. He was indeed to make a confession before the Jewish court, but the time and place for that would only be when he stood before Caiaphas in the official meeting of the court.

VERSE 22.

Because of such a rebuff, one of the officers of the court

gave him a *ράπισμα* ('slap'). According to \aleph B, the one who struck was *εἰς παρεστηκὼς τῶν ὑπηρετῶν* ('one of the officers who stood by'); in other manuscripts it is differently ordered; but in any case, *ὑπηρέτης* and not *δούλος* denotes the official servants, and the article denotes those standing ready for service. Hesychius explains *ράπισμα* by *ράβδῳ*, 'with a rod'; and so, for example, do Bengel, Baumgarten-Crusius, Godet. Suidas, on the other hand, explains it as *πατάξαι τὴν γνάθον ἀπλῇ τῇ χειρὶ* ('to strike the cheek with the open hand'); and so, for example, do Lampe, Stier, Hengstenberg, Meyer. The latter is probably to be preferred, because of Matt. v. 39. Keim¹ finds such treatment unlikely, but he does not say why. We are not treating of an official meeting of the Sanhedrim. And it is clear, from the emphasizing of the high priest, that the officer did it for the sake of doing a flattering service to the influential Annas. Perhaps he had Exod. xxii. 27 before his eyes; compare Acts xxiii. 5. He finds the form of Jesus' speech unsuitable to Annas' dignity: *οὕτως* ('thus').

VERSE 23.

Therefore this must be the object of the *κακῶς* and *καλῶς* ('ill' and 'well') in Jesus' reply (Bengel). His conduct is as unceasingly calm as it is humiliating; it affords at once a confirmation and an explanation of his words in Matt. v. 39. The words of the accused had become a condemning warning of conscience both towards the high priest and towards the officer.

VERSE 24.

The result (*οὖν*, 'therefore') of the hearing was, as it was to be: Annas sent Jesus bound to Caiaphas. The changing of *οὖν*, B C L, with *δέ* — *ἀπέστειλεν δέ*, \aleph — or the omission of it, A D, was intended to make the pluperfect conception of *ἀπέστειλεν* ('sent') possible, which, however, would be impossible even without *οὖν*. It is hardly likely that they let Jesus wait long in the courtyard (Hengstenberg).

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 357 f.

Probably they had used the time of the preliminary hearing to call together the Sanhedrim. At any rate, its members were mostly prepared, and were in the city on account of the feast, and therefore were easily reached.

The fact that Annas sent Jesus 'bound' to Caiaphas, expressed his judgment plainly. As for Caiaphas, we know that Jesus' death was determined beforehand; compare xi. 50. The preliminary hearing had brought about no change in this. It was Jesus' conduct which had caused it to come to this end, as a sign that he would do nothing which might bring about a change of the determination, or even might seem to intend to bring it about. Thus, therefore, has it also here become clear that he 'wished' to go unto death. Hence did the evangelist report this hearing. But in that Jesus gave himself up, he was anxious not to expose his disciples to danger, but to keep them. With this is now contrasted the way in which Peter brought himself into danger and to his fall.

VERSE 25.

That which is related in this and the next two verses need not be understood as following ver. 24 in time (thus mostly, for example, Meyer). Ver. 24 only names the result of that transaction, and the continuation comes first in ver. 28. On the other hand, vers. 25–27 are put in contrast with what precedes: thus did Jesus act; thus, on the other hand, did Peter—that is the meaning. If Peter, moreover, was overcome by Satan, because Peter did not, like Jesus, xiv. 30 f., advance to meet him upon the way of his calling, it merely brought to pass what Jesus had predicted. On the denials, compare above.¹

VERSE 26.

The two denials mentioned here probably followed directly upon each other. Peter's denial spurred one of the high priest's servants, a relation of Malchus, to take up the question again more emphatically. He was at the arrest too, but he was not quite certain of his man.

¹ See above, pp. 232–235.

VERSE 27.

John closes with the first cock-crow. He is not concerned about the completeness of the narrative, but about the point of view stated above. Hence, also, he does not mention Peter's repentance. For this followed upon the denial with which Peter replied to the address about his Galilean dialect, and upon the look of Jesus, who was just then led by. To infer from this an anti-Petrine tendency is absurd. At the time of the second cock-crow, they led Jesus to Caiaphas. In passing, his gaze fell upon Peter (against Lichtenstein:¹ at the leading away to Pilate). Before Caiaphas the case was soon settled; only the appearance of the external forms of law was to be in a measure preserved.

The evangelist did not need to relate the hearing, for he related xi. 47 ff.; and we have become acquainted with the manner of our evangelist, not to report the external occurrence if he has at some earlier point imparted the substantial contents of it. This disposes of Keim's² question, where the witnesses, etc., are, and as well of his charges, that we can see quite plainly that 'the evangelist' has 'not the least conception of an independent Jewish trial.' And yet he shows himself elsewhere so at home and so well instructed in Jewish things, even according to Keim's judgment.³

He therefore can proceed directly to the next scene: at daybreak they led Jesus to Pilate.

(3.) XVIII. 28-XIX. 16. *Jesus before the Gentile Court.*

What befell Jesus was ordered by God, and was willed by Jesus freely: this the evangelist makes appear on the one hand. On the other hand he shows how the un-

¹ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 421.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 358.

³ Compare Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, 1875, p. 172 ff.

belief of Israel completed itself, by the fact that they brought unto death at the hands of the Gentiles him against whom they could bring no charge save that he witnessed to himself as the Son of God,—and how they joined with the rejection of him the words with which they renounced the future of Israel, and thus robbed themselves of it.

VERSES 28—32.

According to this design, then, the evangelist first emphasized the fact that Jesus 'was to be' led before the Gentile court; for so alone could it be that He should suffer the death which He was to suffer, and which He himself had predicted.

VERSE 28.

The Jews needed the Roman governor for the confirmation and execution, ver. 31, of the death sentence uttered. They hurry for the sake of the feast. Hence the evangelist observes with emphasis: *ἦν δὲ πρωΐ* ('and it was early'); such was their haste. *Πρωΐ* designates the fourth watch of the night, hence from three to six o'clock, Mark xiii. 35; Matt. xiv. 25. Compare the details in regard to this in Wieseler.¹ Pilate was prepared for it: they had begged the *σπεῖρα* ('band,' ver. 3) from him. It is doubtful whether it was soon after three o'clock (Lichtenstein²); but it certainly was not 'seven o'clock in the morning' (Keim³). The Roman court business was in the habit of beginning very early ('prima luce'⁴), as also follows from the rule that no decree of the senate before sunrise was legal (see Keim). Here, moreover, special circumstances prevailed, which made the earliest possible disposition of the case desirable. The members of the Sanhedrim themselves—for these are to be supplied as the subject of *ἄγουσιν* ('lead'); the evange-

¹ Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, p. 406 f., note. [See also 'Watches of the Night' in Smith's *Dictionary of the Bible*.]

² Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 422.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 359.

⁴ Seneca, *De ira*, II. vii., ed. Amsterdam 1633, p. 14.

list presupposes the knowledge of the transactions of the Sanhedrim from the synoptic account—go with him to the palace of the Roman. Such was their interest in this case, and in its immediate settlement.

The name ‘praetorium’ denotes primarily the general’s tent in the Roman camps; then the residence of the chief of a province (praetor), where he gave his legal judgment.¹ The Roman procurators of Palestine had their real residence at Caesarea. At great feasts, however, and especially at the feast of the passover, they were present in Jerusalem, in order to meet at once any disturbances of the peace. According to Josephus,² they lived in the former palace of Herod in the upper city, in the vicinity of the temple (compare the detailed description in Keim³). Religious scruples prevented the Jews from going into the house itself.

It was no Old Testament law that accounted Gentile houses unclean; that was a later ordinance. The growing keenness of the opposition to the Gentiles had led to this rabbinical ordinance (compare Delitzsch,⁴ and especially Kirchner;⁵ also Acts x. 28). These words, καὶ αὐτοί κ.τ.λ. (‘and they,’ etc.), are not to be understood merely as an external notice; but we are to perceive therefrom partly how the Jews did not permit themselves to be kept from urging the matter, even by such hindrances, and partly how they, when in the very act of committing the greatest sin against the promise of Israel, nevertheless observed exactly the letter of that which was after all only a rabbinical ordinance. In order not to be prevented from eating the passover, they did not enter the Gentile house.

Φαγεῖν τὸ πάσχα does indeed mean in the synoptists to eat the passover lamb, Matt. xxvi. 17; Mark xiv. 12, 14;

¹ See Winer, *Biblisches Realwörterbuch*, 3d ed., Leipzig 1848, vol. ii. p. 329.

² Josephus, *De bello iudaico*, II. xiv. 8, II. xv. 5; *Opera*, ed. Amsterdam 1726, vol. ii. pp. 182, 184.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 359 ff.

⁴ Delitzsch, *Talmudische Studien XIV.*; *Zeitschrift für die gesammte lutherische Theologie und Kirche*, 1874, p. 1 ff.

⁵ Kirchner, *Die jüdische Passahfeier und Jesu letztes Mahl*, Gotha 1870, pp. 34–41.

Luke xxii. 11, 15 ; compare also 'to prepare the passover,' *ἐτοιμάζειν τὸ πάσχα*, Matt. xxvi. 19, Mark xiv. 16, Luke xxii. 8 ; and 'to slay the passover,' *θύειν τὸ πάσχα*, Mark xiv. 12, Luke xxii. 7, 1 Cor. v. 7. Taken in this the nearest-lying sense, the Jews would not yet have held the passover, and we should stand on the morning of the fourteenth, and not of the fifteenth of Nisan. The Friday, therefore, on which Jesus, according to the unanimous report of the evangelists, was executed, would not be the first feast day, but the day preliminary to the feast, that is, the first day of unleavened bread. Thus does the case appear in this report of John's.

In the synoptists the case is different. They, as is incontestable, make Jesus hold the passover supper, and that at the same time with the Jews (compare especially, Mark xiv. 12, *ὅτε τὸ πάσχα ἔθουν*, 'when they killed the passover'). Hence, according to them, Jesus died on the first feast day, on the fifteenth of Nisan. Thus there would be a very essential and irreconcilable difference between the two accounts. 'There is scarcely a more indubitable exegetical result to be thought of,' Meyer. Who, then, is right, the synoptists, or John ?

Since the synoptic report is the older and more natural, it must be right, and the fourth gospel must be wrong. Thus decide especially the Tübingen school and its relations. An undesigned error cannot be assumed for the fourth gospel, for the tradition could not be unknown to it. Accordingly, it changed it on purpose for the sake of an idea: in order to portray Jesus as the true passover lamb, xix. 36, it makes him die on the cross on the same day, and at the same hour at which the passover lambs were slain in the temple. Of course, the notion of an apostolic authorship of the fourth gospel is entirely out of the question.

But nothing is to be found of a 'persistent and violent carrying out of the idea of the passover and of the passover lamb' (Keim¹). A passover feast is mentioned twice in the gospel, in the second and sixth chapters, and the words of the Baptist, i. 29, are to be understood of the passover

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 473.

lamb: that is all. There remains nothing but the death-passover of Jesus, and the fulfilment of the passover-sacrifice in the crucified one, xix. 36. Paul, moreover, calls Jesus the passover lamb that is slain for us, 1 Cor. v. 7, and the whole old church knows this thought. And yet this old church and Paul (whom Keim¹ expressly cites as a witness for this) follow the synoptic tradition.

Why, then, could not the author of the fourth gospel have made use of that idea without changing the chronology? The fulfilment does not lie in the day and in the hours, but in the thing (compare also Keim²). Moreover, the evangelist, xix. 36, only emphasizes the unimpaired state of Jesus' body, and in no word remarks that His death was at the same time as the slaying of the passover lambs in the temple. If that idea was compatible with the synoptic tradition for Paul, why not for John too? Hence the motives for a designed change fall away.³

Or is John perhaps right, and are the synoptists wrong? This is the opinion of most newer commentators who hold fast to the Johannean authorship of the fourth gospel, from Lücke and Bleek onwards to Meyer, Beyschlag,⁴ and Godet.⁵ But it cannot be made conceivable how the error could have come into the synoptic account. The supposition that the fourth gospel alone is an authentic apostolic one, is of no avail. For, let the first three be written by whom they may, they are not to be looked upon as the literary products of individual writers, but as the fixing of the church, primal Christian, tradition, as it was commonly familiar in the home of that tradition, and went back to the reports made by the apostles themselves.

How could that error have slipped into this primal tradition? The question does not concern an indifferent chrono-

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 476.

² *Ibidem*.

³ Compare Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, p. 217 f.

⁴ Beyschlag, *Studien und Kritiken*, 1874, p. 695 ff.

⁵ Godet, *Commentaire sur l'évangile de saint Jean. Tome premier, Introduction historique et critique*, 2d ed., Paris and Neuchâtel 1876, p. 149 ff. English translation, Edinburgh 1876, T. & T. Clark.

logical date, but one which was connected with the most important questions and events of salvation. Whether or not Jesus celebrated the passover supper with his disciples, and whether the judicial proceedings were on the first feast day or on the preliminary day,—these things could not possibly vanish or become uncertain for the disciples. It is impossible that from the Lord's supper, arguing backwards, the last supper became the passover for them (Meyer). For the Lord's supper could only be to them an antitype of the passover sacrifice in case it followed upon it. In its form of itself there lay too little analogy with the passover. Moreover, the Lord's supper stands and falls with the synoptic account, since it is not mentioned at all by John. But there it stands and falls at once with the passover supper.

The supposition that Jesus gave the last supper the forms of the passover supper (Beyschlag), can only be cherished by one who utterly forgets what the Jewish passover was (compare also Kirchner¹). It seems to us utterly impossible to give the forms of the passover to a meal which was not the passover. For a roasted lamb and a few cups of wine do not make a supper a passover supper. There would be needed in addition a series of ritual presuppositions or preliminaries (slaying in temple, etc.), which the individual could not supply for himself, and without which the passover meal was not conceivable for the Jewish consciousness. Besides, according to the synoptic account, the supper bore in itself so completely the form of the passover supper, up to the Hallel at the end, Matt. xxvi. 30, that a 'quid pro quo' ('exchange') is not to be thought of. The Lord's supper, moreover, which the Lord then instituted, so thoroughly presupposes the passover supper, that, as the New Testament passover supper, which it professes to be, it is not at all intelligible without its predecessor (against Godet²).

In the synoptists themselves, however, some have detected a series of traces, which are said to betray the later

¹ Kirchner, *Die jüdische Passahfeier und Jesu letztes Mahl*, Gotha 1870, p. 28, note 2.

² Godet, *ut supra*, vol. i. p. 152.

reconstruction of the synoptic account, and the originality of John's. It is declared to be absolutely impossible ('absolument impossible,' Godet¹) that such judicial assemblies as those before the Sanhedrim and before Pilate should have been held on the first feast day of the passover. The fact that Simon came from 'field-work,' ἀπ' ἀγροῦ, Mark xv. 21, Luke xxiii. 26; the pains they took upon the occasion of burying Jesus, Matt. xxvii. 59 f., Mark xv. 42, Luke xxiii. 53; the buying linen, Mark xv. 46; and the preparation of spices, Luke xxiii. 56,—all this on the Friday, show that this Friday could not have been the first feast day, but the day of preparation for it (thus, for example, Meyer).

But it does not say that Simon came from 'working in the field' ('revenu de travailler aux champs,' Godet). Besides, that would prove too much. For that was not allowed even on the fourteenth of Nisan. It does not need, however, in any other case to have been a 'promenade' (Godet). He may have encamped on a piece of land outside of the city, as so many visitors to the feast in those days did. He came from that into the city.

Again, it is unquestionable that judicial proceedings should not as a rule occur on feast days (Winer,² Bleek³); but that in special cases this could happen, has been demonstrated by Wieseler⁴ and Kirchner,⁵ also Keim⁶ and Lichtenstein.⁷ Only they dared not write. But that did not take place here. Moreover, under certain circumstances, according to the Mishna, executions were to take place directly on the feast day, because of Deut. xvii. 13 (Kirchner⁸). As for the other points, it must not be forgotten that a feast day

¹ Godet, *ut supra*, vol. i. p. 151.

² Winer, *Biblisches Realwörterbuch*, 3d ed., Leipzig 1848, vol. ii. p. 552, *sub voce* 'Synedrium.'

³ Bleek, *Beiträge zur Evangelien-Kritik*, Berlin 1846, p. 141 ff.

⁴ Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, p. 361 ff.

⁵ Kirchner, *Die jüdische Passahfeier und Jesu letztes Mahl*, Gotha 1870, p. 56 ff.

⁶ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 400.

⁷ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 357.

⁸ Mishna, tract. 'Sanhedrim,' xi. 3, 4, lxxiv. b; Kirchner, *ut supra*, p. 60.

was not observed so strictly as a Sabbath. Compare, for example, the preparation of food, Ex. xii. 16; compare also Keim¹ and Wieseler;² as for the possibility of buying and selling, only without mentioning money, see Lichtenstein;³ and as to burying the dead, see Kirchner.⁴ This must have been particularly the case when the feast day fell on a Friday, when the Sabbath following upon it made necessary all manner of commissions and preparations. For this very reason they so changed the Jewish calendar that the fifteenth of Nisan could never fall on a Friday; but that did not take place till later (Wieseler⁵).

Finally, against all these scruples there avails the doubtless abundant resort, that if the synoptic gospels, which represent the early Christian tradition as it was at home in the Jewish Christian circles, considered these occurrences as possible, then they must have been possible. Had they been absolutely impossible for the Jewish consciousness, that tradition could by no means have formed or asserted itself in these circles (compare Hofmann in Lichtenstein⁶). It is true that the Talmud puts the death of Jesus upon the preparation day of the passover, the fourteenth of Nisan, and some have appealed emphatically to this note (for example, Meyer, especially Godet⁷). But we only need to read the whole passage to perceive how utterly untrustworthy the note is: 'and they stoned him, and thus they did to the son of Stada in Lud (Lydda, Acts ix. 32 ff.!), and hung him up on the eve of the passover (וּסוּקְלָן אוֹתוֹ וּבֵן) עֶשֶׂו לִבְן סְטָדָא בְּלֹד וּתְלֹאוּהוּ בְּעֶרֶב הַפֶּסַח.' It continues: 'the son of Stada, the son of Pandera, is he.' This whole passage is but one of the many proofs that the Talmudic Judaism was entirely incapable of what we call historical consciousness' (compare Delitzsch⁸ and Kirchner⁹).

¹ Keim, *ut supra*, vol. iii. p. 469 f.

² Wieseler, *ut supra*, p. 344, note 2.

³ Lichtenstein, *ut supra*, p. 355.

⁴ Kirchner, *ut supra*, p. 66.

⁵ Wieseler, *ut supra*, p. 355.

⁶ Lichtenstein, *ut supra*, p. 354.

⁷ Godet, *Commentaire sur l'évangile de saint Jean*, 2d ed., Paris and Neuchatel, vol. i. p. 150 f.

⁸ Mishna, tract. 'Sanhedrim,' lxvii. a; Delitzsch, *Zeitschrift für die gesammte lutherische Theologie und Kirche*, 1876, p. 210.

⁹ Kirchner, *Die jüdische Passahfeier und Jesu letztes Mahl*, Gotha 1870, p. 67.

Or should Jesus, as the Lord of the law, have anticipated the passover, and held it on the thirteenth of Nisan, because he foresaw that his enemies would not let him go so far as to celebrate it on the usual day with his nation, so that this meal, since it was really a passover, shifted a single day in the memory of the disciples (for example, Beyschlag,¹ as already Krafft,² Kahnis,³ Weitzel⁴)? But aside from the possibility of such a shifting, it was not in the power of an individual to anticipate the passover, since, as we have seen, the individual for this supper was dependent upon the ritual institutions. Others attempt to evade the difficulty by saying that this celebration was distributed through two days, on account of the great number of lambs to be slaughtered (for example, Isenberg⁵); or that the Jews moved it a day later, but that Jesus held it on the right day (Luke xxii. 7, ἔδει, 'must'; thus Philippi⁶ again); or that there was a double reckoning, so that the Galileans held the supper a day earlier than the Jerusalemites (Serno⁷): all of these, however, are mere hypotheses that have no support.

If, then, we are not to assume an error on the part of the synoptists, and as little an error on the part of the fourth gospel, and if a designed correction in the service of an idea be no less out of the question because it appears far too little, then there will be nothing left but to see if the narrative of the fourth gospel cannot be understood in the sense of the synoptic report. If we consider the fact that the fourth gospel throughout presupposes the synoptic report, and desires to be read under that point of view, and that this is especially the case in the narrative of the passion, as appears, for example, from the omission of the institution of the Lord's supper, we shall then also be justified in holding

¹ Beyschlag, *Studien und Kritiken*, 1874, p. 696.

² Krafft, *Chronologie und Harmonie der vier Evangelien*, Erlangen 1848, p. 129 f.

³ Kahnis, *Die Lehre vom Abendmahle*, Leipzig 1861, p. 14.

⁴ Weitzel, *Die christliche Passahfeier der drei ersten Jahrhunderte*, Pforzheim 1848, p. 315.

⁵ Isenberg, *Der Todestag des Herrn Jesu Christi*, Hanover 1868, p. 31 ff.

⁶ Philippi, *Kirchliche Glaubenslehre*, 2d ed., vol. ii. p. 266 f.

⁷ Serno, *Der Tag des letzten Passamahles Jesu*, Berlin 1859.

that for the right view, if such an understanding of it be at all possible. Assume what position we may in respect to this question, difficulties always remain, as matters lie.

The mere decision even that a difference exists does not finish the matter (against Kahn¹), for we therewith take upon us the duty of explaining how this is possible. We have seen, however, that a satisfactory explanation of this possibility cannot be given. It will therefore not need to confuse us if we are compelled to confess that John might have written in a way less unintelligible than that in which he did write. For this we must indeed confess.

When the evangelist states as the reason why the Jews were unwilling to enter the Gentile house: *in order that they should not defile themselves, but might eat the passover*, it does indeed look² as if they had not yet held the pass-over supper of the fourteenth of Nisan. If we, however, have thus far understood the Johannean narrative, from the six days before the passover, xii. 1, onwards, in agreement with the synoptists, and have seen that John desires that his report of the last supper, xiii. 1 ff., be supplemented from the synoptists, then we must approach these words with this same presupposition (compare Ebrard³). John wrote for readers who knew nothing else than that Jesus had celebrated the passover supper with his nation, and who therefore could not understand these words of something else, but must understand them in a different way from their apparent meaning.

But could they understand the words otherwise? That can hardly be denied. 'Slaying the passover' and 'eating the passover' can also be understood in a wider sense than merely of the supper of the fourteenth of Nisan. Thus in Deut. xvi. 2, צֶאֱדָן וּבָקָר ('flock and herd') not simply may be,⁴ but really is, the closer definition of פֶּסַח ('passover'). And in 2 Chron. xxx. 22, where the eating of the passover lamb

¹ Kahn¹, *Die lutherische Dogmatik historisch genetisch dargestellt*, Leipzig 1861, vol. i. p. 417; 2d ed., Leipzig 1874, vol. ii. p. 345.

² See above, p. 243 f.

³ Ebrard, *Die Leidensgeschichte des Herrn*, Königsberg 1862, p. 23 ff.

⁴ Bleek, *Beiträge zur Evangelien-Kritik*, Berlin 1846, p. 111.

has already been spoken of; and now אָכַל הַפֶּסַח ('to eating the feast') points to the following sacrificial meals of the whole seven days' feast, with the same expression that is used in Ex. xxiii. 18 of the passover lamb; see also 2 Chron. xxxv. 1 ff. (compare Wieseler,¹ Hengstenberg on the passage, Lichtenstein,² Kirchner³). We shall accordingly be justified in understanding the expression here of the Chagigah, the festal thank-offering meals, which they were accustomed to hold from the first feast day onwards. They would have been defiled for these.

Moreover, the defilement would have been no hindrance for the evening meal of the fourteenth of Nisan, for such defilement lasted only until evening, and then could be purged away by a bath, Lev. xxii. 6 f., xi. 39 (Kirchner⁴). The point in question is not the slaying, but the eating of the passover. The slaying could be effected by a substitute (Kirchner⁵). It is true that we read:⁶ 'They neither slay nor sprinkle, for one defiled by a worm or the like.' But this is opposed by other ordinances, according to which the defiled 'could eat the passover on the day on which they have become purified after bathing' (compare in Hengstenberg at this passage, and Kirchner⁷).

Since, then, φαγεῖν τὸ πάσχα ('to eat the passover') can be understood also of the festal meals in general, and therefore also of the fifteenth of Nisan; and since the readers of the fourth gospel presuppose the synoptic narrative; and since John, if he had wished to correct it, must have done it much more decidedly, if he would not confuse rather than explain,—we are of necessity to understand his report as in unison with the synoptic one. Thus say, among later

¹ Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, p. 381 ff.; and *Beiträge zur richtigen Würdigung der Evangelien und der evangelischen Geschichte*, Gotha 1869, p. 244 ff.

² Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 362 ff.

³ Kirchner, *Die jüdische Passahfeier und Jesu letztes Mahl*, Gotha 1870, p. 41 ff.

⁴ Kirchner, *ut supra*, p. 34 f.

⁵ Kirchner, *ut supra*, p. 15, note 4.

⁶ Delitzsch, *Zeitschrift für die gesammte lutherische Theologie und Kirche*, 1874, p. 3, quotes here Pesachim 69 b.

⁷ Kirchner, *ut supra*, p. 39.

scholars, Wieseler, Tholuck, Hofmann, Lichtenstein, Wichelhaus, Riggerbach, Bäumlein, Ebrard,¹ Langen,² Kirchner.

VERSE 29.

Pontius Pilate,³ the sixth procurator (ἡγεμὼν, ἐπίτροπος) of Judea, ruled Judea (Samaria and Idumea), 26–36 A.D., under the imperial legate ('legatus Caesaris') of Syria. Compare upon him, Leyrer in Herzog,⁴ Keim,⁵ and Schürer,⁶ where also the further literature will be found. Philo⁷ accuses him of 'bribery, violence, robbery, cruelty, insult, continual executions without sentence of judgment, endless and unendurable atrocities.' And Josephus reports a series of arbitrary acts. It would not be easy to find another man so well fitted to drive the Jewish nation to desperation. He had not the least appreciation for religious questions. Such was the judge before whom Jesus stood, and who had to represent over against him the Roman law and the Gentile world-power.

The uncommonness of the proceedings induced Pilate to accommodate himself to the Jews, and to come out to them. Keim considers Pilate's repeated going out and in, an ambulatory way of doing business, undignified,—'so contrary to all Roman earnestness, all strictness, all dignity, did no Roman governor go hither and thither between the parties, a true peripatetic' (Keim⁸),—while he, nevertheless, acknowledges 'the dramatic art' and the 'brilliant report' of John's gospel.⁹ But that frequent going hither and thither was in the nature of the case unavoidable (compare Bey-

¹ Ebrard, *Die Leidensgeschichte des Herrn*, Königsberg 1862, pp. 18–56.

² Langen, *Die letzten Lebensstage Jesu*, Freyburg 1864, pp. 57–146.

³ See vol. i. p. 106.

⁴ Leyrer in Herzog's *Real-Encyklopädie*, Gotha 1859, vol. xi. pp. 663–666, *sub voce* 'Pilatus.'

⁵ Keim, *Geschichte Jesu von Nazara*, Zürich 1867, vol. i. pp. 199 f., 233 f., 487 ff.; vol. iii. (1872), p. 362.

⁶ Schürer, *Lehrbuch der neutestamentlichen Zeitgeschichte*, Leipzig 1874, p. 252 ff.

⁷ Philo, *De virtutibus et legatione ad Caium*, xxxviii.; *Opera*, ed. Leipzig 1829, vol. vi. p. 134 [M. 590; P. 1034].

⁸ Keim, *ut supra*, vol. iii. (1872), p. 385.

⁹ Keim, *ut supra*, vol. iii. pp. 382, 385.

schlag¹), and it was by no means so bad as Keim represents it. The Roman process demanded that the party should bring the accusation; compare Acts xxv. 16, and Rudorff.² Pilate knew the case, but the legal form must be satisfied.

VERSE 30.

The Jews would gladly have been dispensed from all formal accusation, because they knew they could not offer anything that would hold. What they could bring forward would supply a Roman judge with no ground for a condemnation. Hence they desire without further ceremony the confirmation and execution of their judgment. It is a saucy speech, that springs from their embarrassment. In order to advance the more surely, they at once designate Jesus as *κακὸν ποιῶν* ('one doing evil'),—thus B L; Σ has *κακὸν ποιήσας*; A C D have *κακοποιός*, evidently corrections,—and thus as one who, according to the civil law, has deserved heavy punishment.

VERSE 31

Pilate's scornful answer characterizes the relation in which he stood to the Jews. Just because he had so far laid himself open to accusation from them, that they could venture to come to him with such a claim as they here put, he tries when he can to revenge himself upon them by scorn, and thus to make them feel his superiority. Thus, and not prudently (Godet), is Pilate's answer intended. If they did not think it worth while to make an accusation according to the demands of the Roman law, then they should do up the whole case by themselves (*ὑμεῖς*) according to their law: that means *κρίνειν* ('judge'), but not directly: 'to put to death' (De Wette, Lücke); but Pilate knew well enough about the Jews and about their relation to Jesus, and, besides, could see from the unusual course of the present proceedings that they would very much like to have this accused man slain. This, then, lies silently in *κρίνατε αὐτόν* ('judge ye him'). The Jews take this up. Their

¹ Beyschlag, *Studien und Kritiken*, 1874, p. 711.

² Rudorff, *Römische Rechtsgeschichte*, Leipzig 1857, vol. i. § 127.

answer is: they had carried the judicial treatment of the case as far as was possible for them, seeing that they were not permitted to carry out the penalty of death. They presuppose—thus they place themselves towards the matter—that their judgment was for this punishment, as a matter of course, in the case of such an evil-doer (*κακοποιός*).

The answer of the Jews proves that the Romans then had taken from the Jews the 'jus vitæ et necis' ('power of life and death') even in religious matters (for example, against Krafft¹),—for they say directly *οὐδένα* ('no man'). And besides, Jesus at last was condemned to the cross, not on account of a crime against the civil law, but as a blasphemer according to the Jewish law. Nor do the Jews say that they, perchance only on to-day as a feast day, dare not carry out an execution, but they speak quite generally. According to talmudic tradition, that legal deprivation took place forty years before the destruction of Jerusalem; it is true that this statement is not a certain one, but yet it confirms the fact (compare Schürer² and Keil³).

VERSE 32.

This fact is important enough to the evangelist for him to point to it as a divine appointment. For, according to Jewish law, Jesus would have been stoned; like Stephen, Acts vii. 58 f.; John x. 31; Lev. xxiv. 16. He was, however, not to die thus, because as a passover-sacrifice; but raised on the tree, because as a curse-sacrifice. Nor should his corpse be hung upon the tree, as the Jewish law ordered in the latter case, Deut. xxi. 22, 23; but he himself was first to die on the tree, and therefore be crucified, as the Gentile custom was. In this was to be fulfilled Jesus' word, in which he himself hinted at the manner of his death, iii. 14, viii. 28, xii. 32; more definitely in the synoptists, Matt. x. 38, xvi. 24, xx. 19; Mark viii. 34;

¹ Krafft, *Chronologie und Harmonie der vier Evangelien*, Erlangen 1848, p. 141 f.

² Schürer, *Lehrbuch der neutestamentlichen Zeitgeschichte*, Leipzig 1874, p. 415.

³ Keil, *Archäologie*, 2d ed., Frankfort-on-the-Main 1875, p. 717.

Luke ix. 23, xiv. 27. Thus the evangelist has shown 'why' Jesus was placed before the Gentile court.

Now he describes Jesus' behaviour before it.

VERSE 33.

Pilate asks Jesus whether he is the king of the Jews. The only way to explain this simply, after what has preceded, is to suppose that the Jews, after their first attempt had failed, were compelled by Pilate to make a formal accusation, and had raised against Jesus the charge, that he had given himself out for the king of Israel, of course in a political sense. Thus is it commonly understood; as, for example, by De Wette. Meyer opposes this because it is not reported thus, and because Pilate even for the sake of the arrest must already have been brought to a knowledge of the reasons for it. But the latter point does not agree with Pilate's question in ver. 29, and the former point is simply to be explained from the design of the evangelist, not to report the hearing as such, but only in so far and to such a degree as it served that which he had set before him to report.

Then the accusation on the part of the Jews, demanded by John himself, would be reported at Luke xxiii. 2. The $\sigma\upsilon$ ('thou') put first, shows that the question of the Roman to Jesus was not well-meant and friendly (Stier¹), but mocking. He cannot make Jesus fit the conception the Roman has pictured to himself of one who is seeking the king's throne over Israel. If $\sigma\upsilon$ be contemptuous, the other is scoffing, namely, that he does not say: thou claimest, or the like, but directly: $\sigma\upsilon \epsilon\acute{\iota}$; 'art thou?'

Jesus dare not be silent at this accusation; for as he had been condemned as the Son of God by the Jewish council, so must he also be by the Gentile authorities; but not on the basis of an accusation which might give the condemnation some appearance of justice.

VERSE 34.

The return question with which Jesus at first replies, is

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 338.

certainly not intended to ask whether Pilate means that in the political or in the theocratic sense (thus commonly, also Godet). The words would be too indefinite for this. Moreover, also, Jesus hardly makes use of the right of knowing who were the originators of the accusation, because he had no need of using it. Hence De Wette did not need to draw from this a superfluous proof that Jesus did not 'know all things.' Lampe¹ observes rightly that Jesus desired to call Pilate's attention to the source from which this charge came to him, namely, that he had not reached it of himself, but that he had received it from the Jews, and that for this very reason it ought to have been an object of suspicion for him (Bengel, Tholuck, Brückner).

VERSE 35.

Because Pilate feels the sting, he replies not without irritation: *μήτι ἐγὼ Ἰουδαῖός εἰμι;* ('am I a Jew?'). That is to say: he has hitherto had no occasion and no desire—observe the proud *ἐγώ*, 'I'—to trouble himself about Him. It is no wonder, therefore, that he has not lighted upon this matter of himself, and brought Him to a hearing as the Jews' king (thus, for example, Meyer, Lampe), but only does this at the occasion of the Jews. Moreover, this accusation will not be unfounded; because *τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί*: thine own nation (Meyer), and the 'very leaders' of it ('ipsi antistites,' Bengel), are thy accusers—so there must be something in the charge. This is aimed at Jesus' indirect reminder. Pilate did not care particularly that 'ipsi antistites' had made the charge. But he simply opposes this argument to that return-question of Jesus', which has irritated him. Jesus therefore must have committed some crime: *τί ἐποίησας;* *what hast thou done?*

VERSE 36.

Jesus must now give an explanation. Three times he says *ἡ βασιλεία ἡ ἐμή* ('my kingdom'), and three times he

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 548.

denies the ἐκ τοῦ κόσμου τούτου—or ἐντεῦθεν—('from this world,' or 'thence'). These, then, are the two points to which he desires to call Pilate's attention: a positive and a negative statement. He has a kingdom (βασιλεία), he is therefore a king (βασιλεύς): that is the first point. But his βασιλεία is of an utterly different kind from other kingdoms. Its origin, and in consequence its character, is not of this world (ἐκ τοῦ κόσμου τούτου), but—for this contrast lies necessarily in the words—from another world, not from beneath but from above: this is required by that contrast of κάτω = ὁ κόσμος οὗτος and ἄνω ('below = this world' and 'above'), which, as we saw earlier, lies at the foundation of our gospel. In contrast to the worldly kingdoms upon earth, the prophet beheld the kingdom of God and its future in heaven, Dan. vii. 14 ff. It was to realize itself, forth from that place, here upon earth; but, true to its heavenly origin, it was not to be after the manner of other kingdoms. For the Roman, this meant in the first place that His kingdom was not of a political nature, and therefore could in no way come into collision with the Roman empire.

In proof of this, Jesus reminds Pilate of the relation of His servants, which was entirely opposed to the other assumption. 'Mundus regna sua tuetur armorum pugna' ('the world defends its kingdom by battle of arms,' Bengel); it is quite otherwise with Jesus' kingdom. His servants would in the other case fight for Him, that He should not be given into the power of his Jewish opponents; 'Pilate was doing that already' ('id iam agebat Pilatus,' Bengel; compare xix. 16). We are probably not to think of the angels in these his servants;—thus I earlier, with Bengel: 'qui non sunt de hoc mundo' ('who are not of this world'), and Stier,¹ Lampe: 'sancti angeli et discipuli eius' ('holy angels and his disciples'). That would lie too distant, and would have been utterly unintelligible for Pilate; nor would it have fitted logically; for the servants must have corresponded to the kingdom: were that ἐκ τοῦ κόσμου ('of the world'), so must his servants also belong to this world.

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 346.

Nor is it likely that he meant 'his disciples and followers' (thus Meyer, Godet); for Jesus never names them thus—xii. 26, *διδάκοντος*, 'servant,' is differently intended. But were he the king of an earthly kingdom, he would have also, in accordance with that, servants who would fight for him (thus De Wette, Lücke, Hengstenberg). Thus did Pilate understand the words at any rate. Now, however, since this is not the case (*νῦν* δέ, logical, not temporal), it follows that his kingdom is not of a worldly but of a spiritual nature.

VERSE 37.

From Jesus' answer Pilate draws the inference in the form of a question, with *οὐκοῦν*. Usually scholars distinguish between *οὐκοῦν*, 'igitur,' 'therefore,' and *οὐκουν*, 'non igitur,' 'not therefore,' or interrogatively, 'nonne igitur?' 'is not therefore?' (compare Winer;¹ somewhat differently Kühner²). But neither the affirmative form, as a drawing of a conclusion (Hengstenberg, Stier³), nor the question with 'nonne' (Meyer), fits here. Pilate does not draw an inference, but is amazed, and therefore asked in wonderment; and only in this case can his question be derisive (Meyer), as it nevertheless undoubtedly is (against Hengstenberg). Hence it is: well then, really?

He does not say this because Jesus had impressed him (Olshausen, Stier); but he asks scornfully, because it strikes him as ridiculous that such a man as Jesus should speak of his *βασιλεία* ('kingdom'). On this account *σύ* ('thou') stands emphatically at the end. It is not meant seriously as a judicial question (for example, Lampe); for Pilate had already perceived with sufficient clearness from the hearing, that he had to do with a man who politically was harmless. Jesus' earnestness does not contradict the idea of the scornful question, but is suited to it. Directly in the face of

¹ Winer, *A Treatise on the Grammar of New Testament Greek*, sec. lvii., ed. Moulton, Edinburgh, T. & T. Clark, 1877, p. 643; ed. Thayer, Andover 1874, p. 512.

² Kühner, *Ausführliche Grammatik der griechischen Sprache*, sec. 508. 5. e; Zweiter Theil, Zweite Abtheilung, 2d ed., Hanover 1872, pp. 715-719.

³ Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 349.

scorn does Jesus testify to himself fully as king, and in the face of scorn he must turn this confession into an exhortation unto the conscience. The affirmation that lies even in *σὺ λέγεις* ('thou sayest'), is strengthened by the following words with the confirmatory *ὅτι*. Whether after *βασιλεύς εἰμι* we are to read *ἐγώ*, with A, or omit it, with *Σ B E L*, can only be questioned upon internal grounds. The external grounds decide for the omission of one *ἐγώ* (against Meyer), and then probably of the first (with Tischendorf, against Lachmann). All the emphasis rests on *βασιλεύς*: indeed a king. Only then comes in the self-conscious *ἐγώ*, 'I,' for the introduction of the further statement as to himself.

To be king is his divine calling: they should expect this. But Jesus explains his confession by his calling, namely, to give testimony to the truth. Even the first *εἰς τοῦτο* ('to this end'), which is then repeated with emphasis, does not point to *βασιλεύς εἰμι* ('I am a king'), but to the following *ἵνα* ('that'); this is required by the way in which the two are put parallel to each other. When Jesus adds to *γεγέννημαι* ('I was born') further *ἐλήλυθα εἰς τὸν κόσμον* ('I came into the world'), that is not mere pleonasm, and therefore the two are not identical; but yet on that account we are not permitted to understand the second of Jesus' official appearance (thus De Wette, Lücke, earlier also Meyer, Beyschlag¹), which would contradict the evangelist's use of language;—compare, for example, xvi. 28, concerning which even Beyschlag confesses that it designates the entrance into the earthly existence in general.

He was not simply born like every other man,—according to Keim,² the Christ of the fourth gospel is 'not born,'—but also entered into this existence out of another being, in order to execute such a calling. Hence it is not a 'tautology' (against Beyschlag). 'Declaratur, non totum Iesu ortum contineri nativitate humana (*γεγέννημαι*), quum veni in mundum subiungitur' ('it is declared that Jesus' whole origin was not contained in his human birth, when "I came into the world" is added,' Bengel). In this is said,

¹ Beyschlag, *Studien und Kritiken*, 1875, p. 446.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1867, vol. i. p. 125.

not only how such a calling is possible to him upon the basis of such facts, but also what the calling signifies.

Only he can proclaim 'the' truth, because he is from above, and therefore has beheld and heard it in the presence of God (Meyer). And men have the truth in his preaching, and with it, therefore, the goal of all their seeking and questioning after truth. In this Jesus addresses himself to the conscience: in hearing or not hearing his voice is accomplished the proof of the *εἶναι ἐκ τῆς ἀληθείας* ('being of the truth') or the opposite: *Every man that is of the truth heareth my voice*. To hear his voice designates the sincere receiving and accepting it in belief or in obedience; compare v. 24 (viii. 43, 47), x. 3, 8, 16. This has as its moral presupposition the *εἶναι ἐκ τῆς ἀληθείας*: 'esse ex veritate praecedit, audire sequitur' ('to be of the truth precedes, to hear follows,' Bengel), if not temporally, yet causally. It does not, however, follow from this that this presupposition denotes that general religious-moral character, such as is possible even among the heathen (thus I earlier; Beyschlag¹ says: 'the ethical religious sense of truth, the divine disposition which every man should have, and which a few really have, though in a complete manner').

The *εἶναι ἐκ τῆς ἀληθείας* has the truth as its presupposition, by which one must let himself be determined (*εἶναι ἐκ*). We therefore must know it, and have experienced its influence upon us. This, however, is the truth, not in the general human sphere, but only in the revelation of salvation, therefore in Christ, for here alone is the revelation of the truth. It is true that the word is spoken to a heathen, but it is spoken by Jesus who stands before him, by which the possibility was afforded him to let himself be inwardly determined by the truth. That is, then, the internal moral presupposition for the believing reception. Where that moral presupposition is performed (*πᾶς*, 'every'), there also belief is reached. Where belief is not reached, there the presupposition is lacking. Belief always has moral roots.²

¹ Beyschlag, *Studien und Kritiken*, 1875, p. 444.

² Luthardt, *Die Lehre vom freien Willen*, Leipzig 1863, p. 420 f.

Jesus had been asked about his kingdom. He answers with his testimony to the truth, explaining the affirmation. Jesus does not 'turn the discourse' from his kingdom as a 'matter difficult of comprehension for Pilate, and direct it to another side of his being and calling which was more approachable for Pilate' (Hengstenberg). In that case the two would stand entirely without connection side by side, which evidently is not the case. Nor does Jesus give a description of his kingdom, so as to designate his kingdom as that of the truth (thus often; for example, Lücke). But he founds his kingdom by way of the proclamation of the truth, by means of the word. The king now clothes himself in the form of the prophet. This is his present, his kingdom is his future. For he himself, the king, is the truth of which he gives prophetic testimony. In him the relation of God and man has reached its truth (compare Hofmann,¹ Meyer, Stier²). In this is given the goal of the ways of God and of men.

VERSE 38.

Pilate, however, saw the goal of the ways which the seeking world trod, not in a great affirmation, but in a great denial. Hence it strikes him as ridiculous that any one should speak of truth at all: *What is truth?* The supposition that Pilate asks in earnest (Chrysostom and other fathers, also in part Lampe), is opposed by the previous course of the present comments, by the character of Pilate as it shows itself in the fourth gospel,³ and by the circumstance that Pilate at once turns his back upon him and goes out. Nor is it the philosopher, the comfortless searcher for truth (Olshausen), but the man of the world—who has finished everything, and who has learned the laugh of not-knowing as the convenient result from the history of the human mind—that replies to the enthusiast who in spite of this history still believes in the possibility of a knowledge of truth.

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol. ii. part i. p. 174.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 356.

³ Compare vol. i. p. 106.

Not 'with a certain sadness' (Hengstenberg), but in a contemptuous way, he throws that phrase at Him, and without waiting for an answer (*καὶ τοῦτο εἰπὼν ἐξῆλθεν*), goes out to the Jews, to declare to them that this man is an innocent enthusiast whom he cannot condemn according to the Roman law. Luke xxiii. 4 coincides with this declaration of innocence. The sending to Herod, which Luke adds thereto, and by which Pilate tries to draw himself from the business which is so annoying to him, is passed over by John, because it was only an episode, which had no significance for the real progress of the case, and which produced no change in Pilate's mood.

VERSE 39.

Hence John could proceed without interruption to the offer Pilate made. Here, too, he puts into the form of the offer the scorn with which he seeks to revenge himself on the Jews: *βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων*; ('will ye therefore that I release unto you the king of the Jews?'). In this we oppose Hengstenberg, who makes Pilate mean it earnestly in the Messianic sense, and thereby remind the Jews of their own interest. That view is entirely opposed to Pilate's manner of thought and feeling. At the same time, however, he commits himself, in that he places Jesus and Barabbas in contrast with each other, and thus ranges Jesus among the evil-doers.

We perceive that he does not dare to refuse outright the claim of the Jews; he doubtless has reason to show himself yielding towards them; but in this compliancy he makes repeated efforts to determine the Jews to give up their request. The offer here is the first effort, xix. 4 f. is the second, and xix. 12 is the third. Three times the Jews refuse to relinquish their demand, with increasing disapprobation; compare xviii. 40 with xix. 6 and xix. 15.

The origin of the Jewish custom (*συνήθεια ὑμῖν*), mentioned here and nowhere else, is unknown. But it does not seem to have originated without reference to the meaning of the passover as the feast of deliverance. Nothing can be inferred from *ἐν τῷ πάσχα* ('at the passover') as to the

time of the occurrence. Bengel, Hengstenberg, and Lange have proved by that the fifteenth of Nisan. But that is as little justified as if any one should try to prove the fourteenth of Nisan from it. *Will ye, shall I release unto you?* with the deliberative subjunctive. From what follows we see that Pilate presented Barabbas for their choice. John presupposes it as well known. Compare Matt. xxvii. 17. Mark xv. 8 ascribes the initiative to the people. At any rate, Pilate brought the name of Barabbas into the transaction.

VERSE 40.

Raising a shout again (*πάλιν*, and therefore already before this, without its having been mentioned), they desired the robber instead of Jesus. In a riot, Barabbas had committed murder, as is reported in Matt. xv. 7, Luke xxiii. 19, which consists very well with *ληστής* ('robber'). He seems to have been one of those zealots who proceeded from the school of the Pharisees, and who desired by violence, assassination, and riot to free the people of God from the Romans and bring about the Messianic redemption; one, therefore, of those who indeed made true the fearfulness with which the members of the Sanhedrim excused their proceeding against Jesus, xi. 48.

The supposition that the evangelist saw something significant in the name: son of the father, that is, *τοῦ διαβόλου* ('of the devil,' viii. 44; Theophylact), is the more arbitrary because the name was no infrequent one, or at least occurs often in the Talmud. On the other hand, the brief phrase of contrast with which the evangelist closes has, according to his design, something convulsing in it.¹ Peter also emphasizes this contrast, Acts iii. 14 f. They would rather have begged off the devil himself (Luther, see gloss). Krafft,² in reference to the typical significance of this event, refers to Lev. xvi., especially vers. 5—10, where the sin-offering, or the great day of atonement, is spoken of.

¹ Compare vol. i. p. 34 f.

² Krafft, *Chronologie und Harmonie der vier Evangelien*, Erlangen 1843, p. 144.

Chapter Nineteenth.

XIX. 1–6.

The beginning of this chapter records the second similarly fruitless attempt on the part of Pilate. According to Luke xxiii. 16, he makes the Jews an offer, to scourge Jesus and then to let him go. Matthew reports the scourging in connection with the crucifixion, Matt. xxvii. 26. Matthew was right in this, for the scourging had to precede the crucifixion according to Roman law, and therefore belonged with it, in order to heap upon the ill-doer all possible torments; compare Josephus:¹ ‘verberati et ante mortem modis omnibus excruciat’ (‘scourged, and before death tormented in every way’). Pilate, however, tries by this part of the punishment to buy off the crucifixion itself.

VERSE 1.

He therefore causes Jesus to be scourged before he is condemned; nor do we need to assume that Jesus was scourged again, after the condemnation actually had been passed (thus, for example, Krafft). The punishment was executed upon slaves with scourges (‘flagellis,’ thin elm rods, or cords, or straps, often with leaden balls or sharp-pointed bones), and on freemen by blows with rods (‘virgis, fustibus’), on the bent and tense back. They took the upper clothes off from the condemned man and bound him to a post or pillar, such as was accustomed to be put up in every regular place for the sessions of a court, and also in the camps before the praetorium (Zöckler,² Keim³). The evangelist hurries swiftly away over it. The scourging of Jesus before the condemnation, was against the law,—a piece of indecision on Pilate’s part, and hence also fruitless. Hengstenberg quotes Quesnel: ‘It is a bad policy to undertake to gain the world by granting it a part of what it

¹ Josephus, *De bello iudaico*, V. xi. 1; *Opera*, Amsterdam 1726, vol. ii. p. 353; see also II. xiv. 9, *ibid.* p. 182.

² Zöckler, *Das Kreuz Christi*, Gütersloh 1875, p. 434.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 391.

demands, to think that we do our duty by refusing the world the rest.'

VERSE 2.

Pilate permits the soldiers as their right, the mockery which they allow themselves to practise upon Jesus; and at the same time, perhaps, he thought he would by that means the more easily compass his design with the Jews, by moving them to sympathy. It is the βασιλεὺς τῶν Ἰουδαίων ('king of the Jews') whom the soldiers mock. They put a crown of thorns upon him to mock him, without the soldiers concerning themselves whether or not the thorns stuck into the flesh. According to Matthew, it was ἐξ ἀκανθῶν—not of acanthus, the flexible sharp-leaved bear's paw, which serves to adorn our gardens, and forms the ornament of the Corinthian pillars—but ἄκανθα, 'spina,' 'thorn,' whereat it must be left undecided what kind of thorn it was. Following Hug, it is usually assumed to be goat's thorn, 'lycium spinosum,' often found at Jerusalem, and the very thorny twigs of which would easily permit of being wound into the form of a crown (Winer,¹ Langen²). In the south, thorns as a rule develop much more vigorously than with us.

The mantle which the soldier put upon Jesus,—who had been undressed for the scourging,—instead of the Jewish upper coat, was, according to Matthew, scarlet, and therefore a bright red; according to John, purple, and therefore more of a blue red. It was probably a soldier's red cloak ('sagum'), which was to represent the king's purple mantle, as the crown of thorns did the laurel crown.

VERSE 3.

As one nears a king reverentially, and salutes him with χαῖρε, 'hail,' so did their scorn salute the king of the Jews. Καὶ ἤρχοντο πρὸς αὐτόν ('and they came to him'), with s B L, depicts still more vividly the scorn of the reverence.

¹ Winer, *Biblisches Realwörterbuch*, 3d ed., Leipzig 1847, vol. i. p. 275, *sub voce* 'Dorngewächse.'

² Langen, *Die letzten Lebenstage Jesu*, Freyburg 1864, p. 285.

The blows on the cheek, as at xviii. 22, not with the reed, add to the scorn the insulting cruelty. Such things did Jesus experience for the sake of his confession, xviii. 37. They salute him not merely as king, but as king of the Jews, as a sign that this scorn was aimed at the Jews: ‘non tam Christum derident, quam simul Judaeis insultant’ (‘they do not so much deride Jesus, as at the same time insult the Jews,’ Lampe¹). They were glad to be able to cool their rage on a member of this equally despised and hated nation. Jesus bears it in silence, for up to the last instant his love to his people confesses itself, although their hatred rejected him.

VERSE 4.

Pilate now leads out to the Jews, Jesus who has been scourged and dressed up in a caricature of a king (Meyer). They are to recognise from this that he can find nothing in Him, for which he could condemn Him. Otherwise he would not have made so much ceremony. And when he thus leads him out, and thus presents him to the gaze of the people, he desires by this sad-looking form to awaken the sympathy of the Jews. How could one who let himself be dressed up in this way be anything but a harmless man? Pilate is not here represented, that is, invented, as ‘deeply feeling’ and as ‘touchingly concerned for the deliverance of a Jew’ (Keim²),—rather all that is mere self-made fiction,—but the Roman officer can only with difficulty determine himself to commit a judicial murder.

VERSE 5.

The ἴδε (⌘ B L, ἰδὸν) ὁ ἄνθρωπος (‘behold the man’) was to have its commentary in the appearance of Jesus himself. As much as this means to any one, so much does the ‘ecce homo’ (‘behold the man’) mean to him. To the Jews it was to signify the compassion-worthy state and the harmlessness of this man. That it should be intended

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 564.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 385.

merely as an introductory formula for Jesus (Tholuck), is decidedly opposed by the weighty character of the whole account (Meyer). Compare Isa. liii. 3; Ps. xxii. 7. This deepest humiliation is the revelation of his exaltation, and his disgrace is to all believers a fountain of comfort and of joy. Nothing has impressed itself more deeply on the heart of Christianity than this head full of blood and wounds, full of pain and full of scorn, this head in mockery bound with a crown of thorns.¹

VERSE 6.

But he had already become a hated appearance to the Jews: *σταύρωσον, σταύρωσον* ('crucify, crucify'), they cry, as soon as they get sight of him. It is not without a purpose that the evangelist names, not the *Ἰουδαῖοι* ('Jews'), but the high priests and servants; though we do not need to assume that he knows nothing at all of the crowd of people present (thus Meyer). Lest in some of the rest a feeling of pity should be excited in remembrance of the hosanna a few days ago, these endeavour at once to anticipate the utterance of any such feeling.

The authorities of Israel determined the posture and the fate of the people. They reject determinedly the second attempt on Pilate's part. Demanding, and that with great violence, the crucifixion, they urge Pilate from the first step to the second. He becomes angry, and 'with singular sarcasm' ('cum singulari sarcasmo,' compare xviii. 31) replies to them: they may crucify Him themselves if they wish to have Him crucified (Lampe). Of course this cannot mean, that for this case, as an exception, he would allow them to carry out an execution (against Stier²).

VERSES 7—12.

Now follows a further accusation on the part of the

¹ [The beginning of Paul Gerhard's hymn:

'O Haupt voll Blut und Wunden,
Voll Schmerz und voller Hohn!
O Haupt zum Spott gebunden
Mit einer Dornenkron!']

² Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 372.

Jews, and the third effort on the part of Pilate, which is followed closely by the last attack of the Jews, and by the condemnation. At first they had brought him before Pilate only as an evil-doer (*κακοποιός*) in general. Then, when forced to special accusations, they designated him as politically dangerous.

VERSE 7.

Rebuffed on that point, they now have to march out their real reason: he has declared himself to be a Son of God, hence, according to their law, he must die, Lev. xxiv. 16. Jesus was to be condemned, as by the Jews, so also by the Romans, only on the basis of this his confession of the truth. There is no question that the Jews say something else in this than they said in the *βασιλεὺς τῶν Ἰουδαίων* ('king of the Jews') (against Lücke). *Βασιλεὺς τῶν Ἰουδαίων*, even in the theocratic conception, denotes only an uncommon official relation in reference to God, but *υἱὸς θεοῦ* ('Son of God') denotes in the first instance an uncommon personal relation towards him. As in x. 33, they say here also: *ἐαυτὸν ἐποίησεν* ('he made himself'). Herewith they abandon before the Gentile court the highest object of Old Testament prophecy. They make up by defiance for what they now lack in justice. They directly oppose their *ἡμεῖς* ('we') in defiance of Pilate's *ἐγώ* ('I') (Meyer), where they advance an argument that could have no force for a Roman judge (against Meyer),

VERSE 8.

But Pilate grows still more anxious (*μᾶλλον ἐφοβήθη*) than before (against Bengel: 'non assensus est Judaeis . . . sed potius timuit,' etc., 'he did not agree with the Jews . . . but rather feared,' etc.), because his conscience warned him. Perhaps he thought of the sons of the gods in Greek fable, and conceived to himself in a similar manner the relation of Jesus to the God of Israel. To suppose him affected by the truth of the Israelitic monotheism (Hengstenberg), is to contradict his entire method of thought and feeling. On the contrary, it was a superstitious emotion, of which he

was susceptible, just because he was unbelieving. This is not unpsychological, but directly psychological (against Keim¹). This fear is the more easily explicable, if immediately before this he had received that dream-message from his wife, of which Matt. xxvii. 19 tells.

VERSE 9.

The phrase *ὄψοις θεοῦ* has so far made him uneasy, that he goes in with Jesus to ask him specially about it. Hence the question about Jesus' antecedents: *πότεν εἶ σὺ* ('whence art thou?'). Is he not perhaps the son of a God? Pilate could not have reached this possibility, if Jesus had not already made an uncommon impression upon him, against which his scorn had only made the attempt to protect him. Both this question and Jesus' silence are unexpected features of the narrative, which can hardly be reconciled with the assumption of a fiction. The silence is, as a rule, explained thus: that if Jesus had answered the question affirmatively, Pilate would only have misunderstood, or would not have understood the answer (Meyer); and that if He had answered the question in the negative, he would thereby have violated His own truth and dignity (De Wette, similarly Baumgarten-Crusius, Lücke).

Could not Jesus, however, in this as in so many another difficult position, have found an enigmatical reply, which, secured on both sides, would have left behind a sting in Pilate? Or shall we, with Ebrard,² explain Jesus' silence from the circumstance that he wished to give Pilate to understand that this religious question did not fall under the jurisdiction of the earthly judge? Or shall we say that Jesus was silent because every further testimony would have been superfluous (Tholuck)? Or shall we call the silence an affirmative answer, and one more significant than speech (Hengstenberg)? Or finally, shall we, with Stier,³ find 'four causes in each other: 'affirmation and reference to what had been said before, just punishment and forbearance?

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 385.

² Ebrard, *Die Leidensgeschichte des Herrn*, Königsberg 1862, p. 162.

³ Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 373.

We may find this and that in the silence, and perhaps not incorrectly. But when the question is of the nearest purpose of Jesus, we must remain perfectly mindful of the point of view from which the evangelist presents this narrative. In the mood in which Pilate now was, little was wanting to have made the man who had grown fearful, unable at any price to pronounce upon Jesus the sentence of death! That, however, was not to be. Pilate's fear was not to step hinderingly into the path of God's will (Lampe¹); and Jesus was unwilling to give occasion, or even the appearance of occasion, for Pilate to release him because of fear. Hence Jesus is now silent, in order that that may take place which was to take place.

VERSE 10.

Pilate feels himself insulted by this. He puts *ἐμοί* ('me') first, with emphasis. In this seems to be implied: even if thou hast not answered others,—compare Matt. xxvii. 12, the Jews; Luke xxiii. 9, Herod,—thou mightest do that without danger—but me? What follows testifies what this *ἐμοί* means. Pilate repeats with strong emphasis *ἐξουσίαν ἔχω* ('I have power'). It appears to me to be psychologically correct and skilful, that the phrase *ἀπολῦσαι σε* ('to release thee') should precede the appalling *σταυρώσαι σε* ('to crucify thee'); thus Σ A B, Lachmann, Tischendorf, Lücke; against Meyer, Stier. The hope of being freed worked more strongly than fright, and it is only the former that gives the latter its fullest power. It is no longer a question of justice; the arbitrary will of the mighty one is what decides. Thus the superstitious fear passes into overweening pride (Lampe), yet without the latter's being able to dispossess itself entirely of the former.

VERSE 11.

Jesus humiliates this pride by His reminder that Pilate with his power is subject to a higher, the divine authority,

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 571.

and that with his action he only serves this higher will. These are the last words that Jesus speaks to Pilate. *Thou wouldest have no power against me, if it had not been given to thee from above.* *Εἶχες*, with B, is to be preferred to the impossible (in spite of Buttmann¹) *ἔχεις*, with \aleph A D L; and the former is, notwithstanding the want of *ἄν*, not intended as a historical statement, but, as the indicative of the imperfect so often is, as the strongest assertion. The fact that Jesus is given into Pilate's hand, that is given to Pilate from above, from God.

It does not read *δεδομένη*, but *δεδομένον* ('given') (against Stier,² who explains the neuter as of no significance); it does not merely designate the power of authorities in general as one given by God, as in Rom. xiii. 1, but declares that the fact that he as one of the bearers of this power now has power over Jesus; that this is given to him of God, because so ordered by God. Pilate does indeed have that power as a Roman ruler (Meyer, against me); but the thought does not point to the contrast between the Roman and the Jewish power (against Meyer), but demands, as *διὰ τοῦτο* ('therefore') shows, the distinction between that which is given and that which is not given, namely, that which is taken.

Therefore, because it was not given unto him, *he that delivered* (*παπαδούσ*, with \aleph B, against *παπαδιδούσ*, with A D L, Meyer) *me unto thee hath greater sin*, namely: than thou. Pilate sins also, because he acts against the law and against his conscience; but, nevertheless, he exercises the power entrusted to him, and God has so appointed that he had to exercise it against Jesus (only he ought to have exercised it in another manner). The other—under whom we are to understand, not the Jews collectively (thus the most; for example, Godet), and of course not Judas (thus Daub), but Caiaphas, as the moral originator of the death decree upon Jesus, xi. 49 f. (thus also Bengel, Stier,³ Meyer, Hengstenberg)—commits greater sin, not than

¹ Buttmann, *Studien und Kritiken*, 1858, p. 494.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 385.

³ *Ibid.* p. 391.

would have been the case otherwise (Baur¹), but than Pilate. This is not because he has better knowledge than Pilate (Bengel: ‘quia me plane non nosti,’ ‘because thou hast not known me at all,’ Stier²), but because he has taken to himself the power over Jesus; for in himself he had no power over him. For Jesus is indeed as man subject to the civil authorities, but as Messiah he is not subject to the high priest (Meyer).

Pilate had felt himself insulted by Jesus’ silence; Jesus’ words again make him anxious. Jesus had not, indeed, replied to *πόθεν εἶ σὺ*; (‘whence art thou?’) with *ἀνωθεν* (‘from above’); but Pilate had, nevertheless, heard this word in a connection which might easily make him suspect that it availed also for that question. He therefore has so much the more occasion to be bent upon Jesus’ release.

VERSE 12.

Accordingly, *ἐκ τούτου* (‘from this’) is to be taken not as a temporal statement, but as the statement of a reason, especially as Pilate, indeed, had made this attempt before this (Meyer, Stier; against De Wette, Lücke, and Hengstenberg). *In consequence of this, Pilate sought*—that is, tried earnestly—to release Jesus. It is not: ‘he sought after a reason to acquit him’ (thus Baumgarten-Crusius), but he endeavoured to determine the Jews to recede from their demand. The evangelist is, it is true, intent upon emphasizing Pilate’s resistance, and therefore also the obstinate enmity, and therewith the guilt of the Jews. But to suppose that it was necessary for him on this account to change the history in favour of Pilate and against the Jews (Baur³), is a charge against which we shall have no need to defend the report of the evangelist.

Pilate cannot withstand the last and strongest attack of the Jews, ver. 12. He fears the disfavour and the anger

¹ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 213.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 390.

³ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 214 f.

of his emperor more than the anger of the unknown gods (Lichtenstein¹). Pilate had, indeed, already convinced himself that Jesus' kingdom was politically harmless; but we know from history what good ground he had to fear every charge. Even in case of an unfounded charge, many things might be spoken of that would of necessity be dangerous to him. Besides, it must be added that Tiberius was a suspicious character (Suetonius,² Tacitus³), which must make every one desire to avoid at any price an accusation.

He cannot have a good feeling towards the emperor (οὐκ εἰ φίλος τοῦ καίσαρος, not the usual titular designation), who supports one who gives himself out as king, and therefore enters into contradiction with the emperor. This (Meyer), and not actual opposition (De Wette, Baumgarten-Crusius), is what ἀντιλέγει means. The Jews purposely say, not that Jesus named himself a king, but that he made himself a king (ἐαυτὸν ποιῶν), as above, in ver. 7, υἱὸν θεοῦ ἐαυτὸν ἐποίησεν ('he made himself the Son of God'), lying each time, both directly in these words, and indirectly by what they implied. For a man makes himself only that which he is not in himself.

VERSE 13.

These words overcome Pilate's resistance. We are to read τῶν λόγων τούτων ('these sayings'), with ⚭ A B L, against the reading of the received text: τοῦτον τὸν λόγον ('that saying'). For there are two speeches, not bound together by a γάρ ('for'), which doubtless were called out by different persons to Pilate at the same time. Each hit him with full weight. Hence the plural. Τούτων ('these') is placed at the end emphatically: these were the decisive words. He therefore also now prepares himself to pro-

¹ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 441.

² Suetonius, *Tiberius*, 58; *Opera*, ed. Baumgarten-Crusius, Leipzig 1816, vol. i. p. 455: 'consulente praetore, an iudicia maiestatis cogi iuberet, exercendas esse leges respondit, et atrocissime exercuit.'

³ Tacitus, *Annales*, iii. 38; *Opera*, ed. Haase, Leipzig 1855, vol. i. p. 98: 'addito maiestatis crimine, quod tum omnium accusationum complementum erat.'

nounce the judicial sentence in solemn form. The evangelist, by the manner of his narrative, lays stress upon the fact that this took place with all formality,—in spite of the repeated declarations of Jesus' innocence from the very mouth that now speaks the sentence.

For this purpose Pilate ascends the judge's chair before the praetorium. Thus Josephus,¹ for example, relates how Florus caused the judge's chair to be set up before the royal palace in Jerusalem, in order to hold court from it. Another passage² in Josephus shows that this even elsewhere stood in the open air. When the procurator went away from Jerusalem, the *βῆμα* ('judge's chair') was also removed. Pilate had had it put upon an elevation. The place possessed a special name, a Greek one, 'stone-pavement,' from its mosaic paving (the word is also found in Josephus³); and a Hebrew, that is, an Aramaic name: 'elevation' (from *בָּנֵי*, ridge, *סֶפֶד*; not from *בִּנְיָה*, hill; against Hengstenberg, which in Josephus is called *Γαβαθᾶ*, with a single *β*), from its natural character (compare Wieseler,⁴ Winer⁵).

VERSE 14.

The universal historical importance of the event causes the evangelist to give the external circumstances all exactly. Therefore, also, the day and the hour. But uncertainty and debate attach to both. *It was the parascève of the passover.* Some understand this of the preparation day for the passover, and therefore of the fourteenth of Nisan (De Wette, Lücke, Meyer, Bleek, Godet, Keim); others understand it of the Friday at the time of the passover (Tholuck, Olshausen, Baumgarten-Crusius, Hengstenberg, Wieseler,⁶

¹ Josephus, *De bello iudaico*, II. xiv. 8; *Opera*, ed. Amsterdam 1726, vol. ii. p. 182.

² *Ibid.* II. ix. 3 et 4; *ibid.* p. 167 f.

³ *Ibid.* VI. i. 8; *ibid.* p. 373.

⁴ Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, p. 407 f.; and *Beiträge zur richtigen Würdigung der Evangelien und der evangelischen Geschichte*, Gotha 1869, p. 249.

⁵ Winer, *Biblisches Realwörterbuch*, 3d ed., Leipzig 1848, vol. ii. p. 29 f., *sub voce* 'Lithostroton.'

⁶ Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, p. 336 f.; and *Beiträge, ut supra*, p. 252 ff.

Wichelhaus,¹ Hofmann,² Kirchner,³ Winer,⁴ 'not preparation day "for" the passover, but quite simply the preparation day "of" the passover, the preparation day that belonged to the passover'). Meyer denies, without reason, that the second explanation is possible. For ver. 31 shows irrefragably that the evangelist uses *παρασκευή* ('parasceve') absolutely, and not merely relatively.

Therefore *τοῦ πάσχα* ('of the passover') may be the more distant relation. *Παρασκευή* was the familiar designation for the day before the sabbath (*προσάββατον*), compare Mark xv. 42, and that not 'only in the later church language' (Meyer). Moreover, *παρασκευή τοῦ πάσχα* is not, as the representatives of the first view think, the translation of *עֶרֶב הַפֶּסַח* ('eve of the passover'). The sabbath had a preparation day, on which they had to prepare food for the sabbath; the first feast-day of the passover had none such. Further, that the second explanation is the correct one, is both made probable by ver. 31 and also demanded by the previous chronology of the gospel, as we have believed that we must understand it. The evangelist is concerned about the day of the week; hence he combines it with the naming of the feast.

The statement of the hour is more difficult, not merely because it does not appear to harmonize with Mark xv. 25, according to which Jesus was crucified at nine o'clock, but also, and much more, because it will not consist with John's own report. For if, as is most natural, we understand by it the time of noon, it is not possible to see how it could already have become noon, since Jesus had been brought to Pilate very early in the morning. The proceedings could not have lasted so long as that, especially with the well-

¹ Wichelhaus, *Versuch eines ausführlichen Commentars zu der Geschichte des Leidens Jesu Christi*, Halle 1855, p. 209.

² Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 202.

³ Kirchner, *Die jüdische Passahfeier und Jesu letztes Mahl*, Gotha 1870, p. 47 ff.

⁴ Winer, *A Treatise on the Grammar of New Testament Greek*, sec. 32. 2. β; ed. Moulton, Edinburgh, T. and T. Clark, 1877, p. 236; ed. Thayer, Andover 1874, p. 189.

known brevity of the Roman judicial process (against Meyer). And, moreover, the time that Jesus hung on the cross would be too much shortened, to say nothing of the fact that this statement would not consist with the synoptic statement about the darkness, and with the assumption that it was the first feast-day. Neither can it be a correction of the synoptists (against Beyschlag¹).

If, however, we should understand it to mean six o'clock in the morning, there would be too little time left for the proceedings, especially if we supply the sending to Herod from the other gospels. Besides, this explanation is in itself hardly possible. As we have seen, the Roman way of reckoning the hours is elsewhere foreign to John (against Tholuck, Olshausen, Maier, Ebrard, Kirchner, now also Wieseler²). But aside from that, Wieseler's³ earlier attempt to bring to his assistance the time of the equinox—as the one at which the artificial and the common hour had the same measure—in order to justify the Roman hour-reckoning for this time is artificial, and not proved. His other endeavour, to explain the statement of the time by Ex. xii. 29, would require a closer definition in the text. For even though the feast-day of the fifteenth of Nisan, in distinction from the passover-supper of the preceding evening, began directly at midnight, yet it would have had to be remarked in our passage by some addition, perhaps $\tau\eta\sigma \epsilon\omicron\omicron\rho\tau\eta\sigma$ ('of the feast'), that the designation of the hour was thus meant.

In connection with that calculation, Hofmann⁴ (also Lichtenstein⁵) tries to help himself by connecting $\tau\omicron\upsilon \pi\acute{\alpha}\sigma\chi\alpha$ ('of the feast'), not with what precedes, but with what follows: it was preparation-day, that is, Friday; it

¹ Beyschlag, *Studien und Kritiken*, 1874, p. 714.

² Wieseler, *Beiträge zur richtigen Würdigung der Evangelien und der evangelischen Geschichte*, Gotha 1869, p. 252 ff.

³ Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, p. 414.

⁴ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1860, vol. ii. part ii. p. 204 f.

⁵ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 359.

was about the sixth hour of the passover-feast, so that 'the latter clause intends to say that Pilate's sentence of judgment was forced by the Jews just so many "hours" after the beginning of the time of the passover-feast,—the beginning of which was the hour of midnight after the passover meal,—as Jesus' anointing by Mary of Bethany had taken place "days" before the beginning of the same.' It is true that a judicial sentence was only valid after sunrise.¹ But both this and the reference to John xii. 1 are here too distant. That dividing, moreover, is forced, and does not correspond to John's method of writing. Luke xxiii. 54, quoted by Lichtenstein, is a different case.

Others (as, for example, Krafft,² Godet, Hengstenberg) take the statements of the hours in John as designations of the second quarter of the day, which Mark names from the point at which it began, and John from the point at which it ends. There are several objections to this. It would be singular if the beginning and end of the second quarter were distributed to the two evangelists directly in a reverse manner. And if it were intended to denote the time exactly, then the naming it by its point of beginning in Mark does not fit the ending time of the three hours' long quarter of a day. And, moreover, the time would be lacking that was necessary for the preparations and for the journey to the cross, if Jesus was condemned towards twelve o'clock, and yet hung for a long time on the cross before, somewhat later than twelve o'clock, the darkness came. Hengstenberg combines both statements so as to calculate the middle between them, and thus reaches half-past ten o'clock. There is no need of a word to show that this is arbitrary.

To these difficulties the scholars appeal, who, like Baur and his followers, see in the statement of the time a free construction of the evangelist's, determined by the ruling passover-idea, in order to make the time of Jesus' death

¹ Wieseler, *Beiträge zur richtigen Würdigung der Evangelien und der evangelischen Geschichte*, Gotha 1869, p. 255.

² Krafft, *Chronologie und Harmonie der vier Evangelien*, Erlangen 1848, p. 147.

coincide with that at which the passover-lambs were slain in the temple. Compare especially Keim.¹ But should the Greek readers of the pseudo-John in the second century have known this, without any hint, 'for they were no Hebrew archaeologists' (Beyschlag²)? And the chronological objections to such a late placing of it, which were emphasized above, remain intact. For even the invention must be practically conceivable.

We therefore cannot help the suspicion that perhaps a mistake in copying was made here at an early period. Nothing, indeed, is to be conceded to the appeal of the Alexandrian chronicle, to ἀκριβῆ ἀντίγραφα ('accurate copies'), and even to the ἰδιόχειρον ('autograph copy') of the evangelists at Ephesus, in favour of the reading τρίτη ('third'). And the corresponding reading in \aleph^c D^{suppl} L (compare the note on the passage in Tischendorf's eighth edition) is doubtless only a supplementary correction.

Not only perchance, however, for the harmonizing, for which six o'clock in the morning might be just as satisfactory, but also according to the whole historical connection of John himself, τρίτη is certainly the reading which we should expect. If, however, because of the predominance of the manuscripts, only ἕκτη ('sixth') is to be read, and the choice lies only between six o'clock in the morning and twelve noon, the former is indeed to be preferred. We must then, however, content ourselves with the acknowledgment that we cannot explain this indication fully. Nor can we use the hour itself in any very exact way (compare ὥσ, 'about'). At any rate, this matter must have been disposed of before nine o'clock. For that was the time of the morning sacrifice, which was followed by the presentation of the Chagiga (from ἅγ, 'feast'), the free-will offering, according to Deut. xvi. 2.

It was therefore after six o'clock, or towards nine o'clock, when the Gentile condemned to death Jesus, whom he had recognised and declared to be innocent; and when Israel

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. pp. 396 note, 434.

² Beyschlag, *Studien und Kritiken*, 1874, p. 713 f.

rejected Him, its king, and with Him its Messianic hope,—and this without having anything else to bring up against Him than that He had declared Himself to be the Son of God. We have seen that Pilate placed himself on the judge's chair in order to speak the decisive word. Hence Baur,¹ De Wette, Lücke, and Stier² are wrong when they see in ἴδε ὁ βασιλεὺς ὑμῶν ('behold your king'), ver. 14, still another effort or 'design to release,' or at least still an 'undecided unrest.' It is only a word of mockery. Pilate had been compelled to yield to the Jews. So he revenges himself now for it by this scorn, since no other weapon was left to him.

VERSE 15.

The scorn makes the Jews only the more enraged: *Away, away! crucify him!* Pilate plays a wretched role, in that he repeats his miserable wit: *Shall I crucify your king?* They knew how Jesus had meant it, when he called himself their king. That is the standpoint from which we are to judge what their act was, when they cried: οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα ('we have no king but Caesar'). 'Jesum negant usque eo ut omnino Christum negent' ('they deny Jesus to such a degree that they deny Christ utterly').

VERSE 16.

Then delivered he Him therefore unto them to be crucified. Τότε οὖν ('then therefore'), placed emphatically at the front, is not intended to allege that now at last Pilate's decision has reached its final maturity (thus even Meyer), but to emphasize the tragic importance of the moment. Pilate did not deliver Jesus up to the Jews until they had spoken these words, so decisive for the history of Israel. The scornful speech of Pilate had to serve to bring the Jews to pronounce these words, before Jesus was given over to them to do or to cause to be done with Him according

¹ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 214.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 395.

to their will. It is not, indeed, mentioned that Pilate pronounced the sentence, but is a matter of course. Only after that could the *παρέδωκεν* follow: not 'yield' (Baumgarten-Crusius), but 'deliver.'

It is, however, certainly significant that *αὐτοῖς* ('unto them'), the Jewish leaders, is added. For although the execution itself was carried out by the Roman soldiers, ver. 23, yet the Jews were the inciting and active ones. This is not exclusively a Johannean representation of the case (Keim says,¹ Luke and John), but is the same as that found in Acts ii. 23, where Peter says to the Jews: *διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε* ('crucifying him by the hands of wicked men, ye slew him'), and in Acts iii. 15, 'ye killed' (*ἀπεκτείνετε*). The Gentiles are the organ by which the Jews execute their will.

Thus must end that conflict between Jesus and the Jews which the evangelist has carried through from its beginnings onward to this extremity. Jesus' prediction was to the effect that the Jews would lift him up on the cross, for example, viii. 28. At the same time, the *αὐτοῖς* is characteristic for Pilate. He goes no further than to the sentence of condemnation. He thrusts the rest upon the Jews, as if he thereby were free from the guilt. We meet here the same hypocritical self-deceit, which expresses itself in the hand-washing reported by the synoptists. In that the Gentile Pilate delivers up Jesus to the Jews, with the completion of the unbelief of Israel, the resignation of Jesus to his enemies is also completed.

B. XIX. 16–42. Jesus' Free Self-Devotion unto Death, and the Demonstration of His Divinity in the Death.

This section falls into three like parts: (1) Vers. 16–22 show Jesus' elevation on the cross; (2) Vers. 23–30 his free exit from life; (3) Vers. 31–37, Jesus in death. The last is succeeded by the narrative of his burial, in vers. 38–42, which at the same time serves as a transition to what follows.

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 390.

(1.) VERSES 16-22. *Jesus' Elevation on the Cross.*

Here, as afterwards, the evangelist relates in brevity only what is most necessary; only so much as he needed to bring out distinctly the points which he was bent upon emphasizing. Hence he passes over the scene with Simon of Cyrene, because it lay altogether outside of his design. It is thoroughly ridiculous to explain this silence—as Keim¹ does, as he ‘especially notes’ independently, coinciding with Strauss—by saying that the evangelist desired by it to rebuff ‘the great Gnostic error’ (the Basilidians²), which held that another man suffered instead of Jesus.

VERSE 16.

It will correspond with the brevity of the account to prefer the shorter reading of B L, and omit ἀπήγαγον (‘they led away’) (against Meyer, who thinks it was left out by mistake). The variety of readings—and the additions to παρέλαβον οὖν τὸν Ἰησοῦν (thus with B L; whereas, on the other hand, for example, \aleph reads οἱ δὲ λαβόντες τὸν Ἰησοῦν ἀπήγαγον), *they therefore received Jesus*—shows that some thought they must enlarge the text as too brief. It is the high priests (ἀρχιερεῖς) of whom παρέλαβον (‘they received’) is said; for they are the acting subject.

VERSE 17.

Here we are to read βαστάζων αὐτῷ—B, or ἑαυτῷ, with \aleph —τὸν σταυρόν: ‘he bore the cross for himself,’ instead of βαστάζων τὸν σταυρὸν αὐτοῦ or ἑαυτοῦ, with A (‘bearing his cross’). For the evangelist desires to lay stress upon the willing resignation of Jesus. He has in view a contrast with the previous appearance of Jesus, for example, even xviii. 6. The procession to the crucifixion usually passed through the most busy streets and squares. The condemned man seems usually to have been led in fetters, his crime being called out by a herald who preceded him, or being

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 401.

² Irenaeus, *Contra Haereses*, I. xxiv. 4 (xix. 2, vel xxiii. 1); ed. Harvey (xix. 2), Cambridge 1857, vol. i. p. 200.

carried in front of him on a placard ; sometimes this *τίτλος* or placard was hung about the neck of the condemned man (compare Winer¹ and Zöckler²).

The condemned man had to carry the cross himself, not merely the 'patibulum' or cross-bar (against Keim,³ and even in his last treatment of it;⁴ compare Zöckler⁵ and Zestermann⁶), but the whole cross, made up of the post and cross-bar. The way led out of the city: *ἐξῆλθεν* ('he went forth'); compare Heb. xiii. 12 f. This course is the counterpart of xii. 12 ff. In reference to the position of Golgotha and of the holy sepulchre, Robinson, Wilson, Tobler, Van der Velde, Ewald, Renan, Furrer, and Keim⁷ decide against the traditional site ; while Williams, Schultz, Krafft, and Tischendorf declare themselves in favour of it. Raumer, Wolf, and Ritter leave the matter undecided. Compare Arnold in Herzog.⁸

It may now be considered as settled (compare Keim⁹ and Arnold) that the place was called the place of a skull: *κρανίου τόπος* or *Γολγοθᾶ* (*אנהל* instead of *אנהלל*, Hebrew *תִּלְגַּלְתָּ*, skull), not because it was a place of execution,—for then we should not find the singular *κρανίου*, and besides, the Jews left no skulls lying about, especially so near to the city, and at a place much frequented, compare ver. 20, —but because of its form, compare Luke xxiii. 33, *κρανίον*, 'skull.' The cross, therefore, was set up upon an elevation because Jesus was to be publicly exposed to view ; compare iii. 14. Bengel, in his *Harmony*, at Matt. xxvii. 33, says: 'Ex omnibus in crucis circuitu partibus universus

¹ Winer, *Biblisches Realwörterbuch*, 3d ed., Leipzig 1847, vol. i. p. 678, *sub voce* 'Kreuzigung.'

² Zöckler, *Das Kreuz Christi*, Gütersloh 1875, p. 434.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 397 f.

⁴ Keim, *Geschichte Jesu nach den Ergebnissen heutiger Wissenschaft übersichtlich erzählt*; dritte Bearbeitung, 2d ed., Zürich 1875, p. 336.

⁵ Zöckler, *ut supra*, p. 103.

⁶ Zestermann, *Die bildliche Darstellung des Kreuzes und der Kreuzigung Christi*, two programmes, Leipzig 1867, 1868.

⁷ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 407 f.

⁸ Arnold in Herzog's *Real-Encyklopädie*, 1st ed., vol. v. p. 296 ff., *sub voce* 'Das heilige Grab.'

⁹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 405 f.

orbis filium Dei suspensum spectare potuit' ('from all sides in the circuit of the cross, the whole world could gaze at the uplifted Son of God'). The Romans liked to carry out executions, and especially crucifixions, at the most frequented places. Thus also here they chose an elevation on the road into the country; Matt. xxvii. 39, οἱ παραπορευόμενοι ('those passing by'). Most of the weighty events of sacred history have taken place on heights.

VERSE 18.

Here Jesus suffered the disgracing punishment, the 'crudelissimum teterrimumque supplicium' ('most cruel and most base punishment,' Cicero¹) of crucifixion. Only slaves and great criminals, never Roman citizens, were thus executed. On the history, and concerning the course of the punishment by crucifixion, compare Keim,² Langen,³ and Zöckler.⁴ Whether the cross was in the form of a T or †, that is, according to Lipsius' terminology, a 'crux commissa' or a 'crux immissa,' is doubtful; compare Zöckler,⁵ who decides for the second.

They gave the condemned, probably by a Jewish and not a Roman custom, an intoxicating drink to relieve the pain, robbed them of their clothes, and lifted them up ('in cruce tollere') upon the cross, seated them on the seat-peg ('sedile'), and nailed them fast with strong beam nails,—the feet also (against Paulus, Winer; compare Luke xxiv. 39, Justin,⁶ Tertullian:⁷ 'foderunt inquit manus meas et pedes, quae propria atrocitas crucis,' etc., 'they pierced, he says, my hands and feet, the due cruelty of the cross,' etc.), and probably each one separately (thus,

¹ Cicero, *In Verrem*, V. lxiv. 165; *Opera*, ed. Nobbe, Leipzig 1827, p. 310 b.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 410 ff.

³ Langen, *Die letzten Lebensstage Jesu*, Freyburg 1864, p. 302 ff.

⁴ Zöckler, *Das Kreuz Christi*, Gütersloh 1875, pp. 56 ff., 103 f., 433 f.

⁵ Zöckler, *ut supra*, p. 426 ff.

⁶ Justin, *Dialogus cum Tryphone*, xevii.; *Opera*, 3d ed. by Otto, Jena 1877, vol. i. part ii. p. 350.

⁷ Tertullian, *Adversus Marcionem*, iii. 19; *Opera*, ed. minor Oehler, Leipzig 1854, p. 667.

for example, Meyer on Matt. xxvii. 35, Langen,¹ Plautus,² 'bis pedes;' otherwise, Zöckler³).

Those crucified usually lived more than twelve hours, sometimes until the third day, under horrible pains, which were caused by the unnatural constantly-like position of the body, by the inflammation of the wounds, and by the pressure of the blood towards the head and towards the internal parts (compare on this Winer⁴).

They had purposely given Jesus the middle position between the two others (*ἐντεῦθεν καὶ ἐντεῦθεν*, 'on this side and on that,' perhaps only at Rev. xxii. 2 else in the New Testament), not merely to put Him into one class with those men who were probably riotous zealots, but also to insult Him still more by the place of honour (Lampe⁵). Or was it a Roman mockery of the Jews, after 1 Kings xxii. 19 (Baumgarten-Crusius, Brückner)? The former is the more likely, because ver. 18 stands still in connection with what the Jews did (Meyer).

VERSE 19.

This verse now offers the contrast to that. The Jews had aimed at mocking Jesus. But Pilate aims at mocking the Jews, and that in such a way that his mockery must serve to testify to Jesus on the cross, before all the world, as the one who he was. It was the custom that a superscription should be attached to the cross; probably the placard which the condemned had had hanging in front as he was led to death along the streets. In the case before us, this, as it seems, was not done till afterwards. Pilate appears not to have written that superscription until the

¹ Langen, *Die letzten Lebenstage Jesu*, Freyburg 1864, p. 317 f.

² Plautus, *Mostellaria*, II. i. 12, 13 (ll. 346, 347 [359, 360 R.]); *Ausgewählte Komödien des Plautus erklärt von A. O. F. Lorenz*, Berlin 1866, vol. ii. p. 114:

'Égo dabo ei talentum, primus qui in crucem excucurrerit;
Sét ea lege, ut offigantur bis pedes, bis brachia.'

³ Zöckler, *Das Kreuz Christi*, Gütersloh 1875, p. 440.

⁴ Winer, *Biblisches Realwörterbuch*, 3d ed., Leipzig 1847, vol. i. p. 679.

⁵ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 596.

crucifixion was already taking place (Meyer). "Ἐγραψεν" ('wrote') is not supplementary: he had written (De Wette, Keim¹).

Were it not so, the Jews would doubtless also have omitted that mocking at the setting up of the cross, which now turned its point merely against them, and only served Jesus as the superscription. The idea only occurred to Pilate as an after-thought, that to mock the Jews, he should designate Jesus as the King of the Jews. And he will not give it up when the Jews protest against it, ver. 21 f. As the high priest had to designate Jesus as the atoning sacrifice for the people, so must the Roman ruler designate him as the promised King of Israel (Lampe: 'singulārī quodam dei instinctu,' 'by a certain singular prompting of God').

VERSE 20.

That now must needs be read by many of the same Jews—'Ιουδαῖοι here in the specific meaning of the fourth gospel—who had brought Jesus to the cross, and who now came to enjoy this sight. But Jesus' kingship was to be, and to become known to all the world. On this account the evangelist calls attention to the fact that it was written in the three chief languages of that day, in the languages of the three nations which then had a coincident historical vocation for the entrance of Christianity into the world: in the sacred language, in the language of culture, and in the language of the world-ruling nation. Keim² doubts the Hebrew, which Pilate's secretaries could hardly have understood. But there would have been no difficulty in finding men who knew Hebrew; and in that very language lay the sting for the Jews.

VERSE 21.

Hence also they desire a change. Keim³ questions this too, because it would 'not agree with the actual position of the power, and with their own mockery of Jesus as the king of the Jews as reported by the synoptists' (Matt. xxvii.

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol iii. p. 419 f.

² *Ibid.* p. 419.

³ *Ibid.* p. 420.

42). But it is impossible to see what the position of the power has to do with the Jews' demand. Pilate denies their request, indeed, flatly. And as for the title, it is a very different thing whether the Jews mock Jesus with it, or Pilate the Jews.

VERSE 22.

In this one point, at least, Pilate will have his own way, and keep to it.

Thus, then, hath Jesus given Himself up to be raised on the cross. But therewith has only been fulfilled what he himself had predicted, and on the cross he was testified to for the whole world as the one who he was, and who was to be known by all the world.

(2.) VERSES 23-30. *Jesus' Departure from Life.*

In the previous section the Jews and Pilate are placed over against each other; and on the part of the former, the most extreme mockery of Jesus is mentioned, which yet must serve the proof of his divinity. In similar manner here, the soldiers and the women with John are placed in contrast with each other; and on the part of the former, the most extreme roughness towards Jesus is mentioned, which also must serve as proof of his divinity (compare Hofmann¹).

VERSE 23.

A squad of four soldiers, the ordinary 'four of soldiers' (τετράδιον στρατιωτῶν: in Acts xii. 4, 'four quaternions,' or 'four fours,' τέσσαρα τετράδια, are mentioned for the day), had attended to the execution. To these belonged the clothes of the crucified. They separated into four parts τὰ ἱμάτια, that is, the upper robe, with the cover for the head, girdle, etc. Mark reports that they cast lots 'who should take what' (τίς τί ἄρῃ, Mark xv. 24); this is extremely probable, and does not stand in the least in con-

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 144 f.

tradition with the report in John. But ὁ χιτῶν, the shirt-like under garment, was ἄρραφος, without seam from above, that is, from the opening for the neck, woven throughout, like the dress of the priests. Keim¹ sees in this a 'symbolizing of Jesus as the high priest.' That body coat, however, belonged to the priest's, not merely to the high priest's, dress. And if the Gentile-Christian readers of the gospel were to have understood this idea, it must have been made more distinct to them. In this way certainly not a single one discovered it.

VERSE 24.

Thus was it to come to pass, that the fulfilment of the Scriptures might be the more striking. What David, in Ps. xxii. 19, says in the first instance of himself and of his enemies, to depict his danger and their design, that was to find its fulfilment in Him in whom both David's vocation and also his suffering, out of which the lament of the twenty-second Psalm was spoken, were to reach their final fulfilment and truth. De Wette, Lücke, and Meyer assume without further ceremony that the evangelist identified ἱματισμός ('vesture'), in distinction from τὰ ἱμάτια ('garments'), with χιτῶν ('body-coat'). Hofmann² replied to this sufficiently.

David says that his foes have parted and distributed his garments in which he wrapped himself (בְּיָדָיו), and that they have cast lots upon what he wore on his body (לְבָשִׁי), so that a stranger now puts it on. Thus they have done with his clothes as if they were ownerless property, just as if he had no more claim on life. In like manner have they now acted with Jesus; they have looked upon Jesus' clothes and upon Himself in the same way. It is in this that the essential fulfilment lies according to the view of the evangelist, and not in the first instance in the externality of the occurrence, least of all in the fact that they parted the

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1871, vol. ii. p. 226, note; vol. iii. (1872) p. 421, note.

² Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 144 f.

upper garment and cast lots for the under garment. That which is external is only arranged thus in correspondence with the wording of the psalm, in order to be a hint for the essential fulfilment. Compare Delitzsch on Ps. xxii. 19.

VERSE 25.

Οἱ μὲν οὖν στρατιῶται τὰτα ἐποίησαν ('these things, therefore, the soldiers did'), says the evangelist, summing up, in order to place the women over against the soldiers. Rude lack of feeling expresses itself in the acts of the soldiers, faithful love in the acts of these women. 'Metuendum iis fuisset, ne in tanto Iudaeorum furore etiam ipsae comprehenderentur et male haberentur; sed amor Jesu constringit illas, 2 Cor. v. 14, qui fortis est ut mors, Cant. viii. 7' ('they might have feared, lest they also should be embraced in the Jews' so great rage, and should be badly treated; but the love of Jesus constrains them, 2 Cor. v. 14, which is strong as death, Sol. Song viii. 7,' Lampe¹). According to the synoptists, the women stand at a distance; here, they stand under the cross, or at least Jesus' mother and John do. This does not prove that the remark in John is 'unhistorical' (Keim²). Either it applies only to the ones named (Godet), or we are to think that after the occurrence here related, they went further away (Meyer), and perhaps they took the very words of Jesus as a direction to do this.

Only John has this scene. Even Keim³ names it 'as an affecting picture of true humanity, of noble, filial care on the part of him who upon the cross would seem to have necessarily forgotten heaven and earth, or at least earth.' 'But it is true,' Keim continues, 'none of his relations and friends stood at the cross, and least of all his mother and John. Moreover, Jesus had never had with himself his mother, who was lacking in belief; and John, still so dependent, possessed no house in which to receive her. Yet, after all,

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 610.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 423, note.

³ *Ibid.* p. 426.

the author did not think of these external things. His design was to set forth John as the genuine successor of Jesus, even appointed in the testament upon the cross;—as the guardian of His church represented in Mary, about which church the historical Jesus once spake similar words;—as the head of the church, superior at once to Peter and to James the brother of Jesus. Such was his purpose, and it strongly detracts from the pure affecting human impression of this scene.' Thus says Keim, appealing to Scholten¹ and Strauss.²

That is not writing history. It is putting down one's own thoughts for facts, and giving assertions instead of proofs. But if even Keim³ calls it 'senseless fanaticism' to deny, as Volkmar does, the presence of the Galilean women at the cross; why could Jesus' mother not possibly have been there? The fact that the synoptists do not expressly name her is no proof. And finally, that she was lacking in belief, stands nowhere. In Acts i. 14 she belongs to the circle of the believers, as well as the brothers of Jesus.

Whether John had a house or not is a matter of indifference. He was at home somewhere or other, and could care for Mary. Moreover, a special significance for the church is here in no wise ascribed to him. The commission he receives is a purely personal one. Hence, to speak of a 'superior head of the church,' and to find in this a thrusting of Peter into the background, is altogether arbitrary. Were it so, we should have to make the mother of Jesus the representative of the church, which, indeed, is rather Romish than Biblical. Compare, as to this, my book on the origin of this gospel.⁴ We therefore have not the least reason even for 'spoiling' the purely 'human impression of this scene.'

It is a question whether the evangelist names three women—so that Mary the wife of Clopas is designated as

¹ Scholten, *Das Evangelium nach Johannes*, Berlin 1867, p. 383.

² Strauss, *Das Leben Jesu für das Deutsche Volk bearbeitet*, Leipzig 1864, p. 586.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 423.

⁴ Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, p. 182 ff.

the sister of Jesus' mother (thus commonly, I also earlier) —or four in two pairs (Wieseler,¹ Lücke, Meyer, Lachmann, Tischendorf), as even the Peshito inserts before *Μαρία ἡ τοῦ Κλωπᾶ* ('Mary the wife of Clopas') a *καί* ('and'). The question is connected with that about the brothers of Jesus, which cannot be entered upon here. If, then, we limit ourselves to what lies before us, the number three is opposed indeed by the fact, that in that case two sisters would have had the same name, which would be a thing 'unheard of' (Hengstenberg). It would be arbitrary to make a sister-in-law out of ἀδελφή (Hengstenberg, also Godet on ii. 12). Moreover, against the similarity of the reference to them, two closer definitions would be added for the second Mary.

If, then, the sister of the mother of Jesus is to be distinguished from the following Mary the wife of Clopas, the failure to mention her name is most easily explained if she be Salome, John's mother, who, according to Matthew and Mark, stood at the cross. That the evangelist hints at her, but does not name her, then only corresponds to the way in which he speaks of himself also in his entire gospel.²

Clopas, as whose wife, not daughter, the other Mary is designated, is probably identical with Alphaeus (Ἀλφαῖος), and hardly identical with Cleopas, Luke xxiv. 18, which is probably equivalent to Κλεόπατρος ('Cleopatros'). This would agree with the fact that in Matt. xxvii. 56, Mark xv. 40, Luke xxiv. 10, she is named as the mother of the younger James, who in Matt. x. 3 is called a son of Alphaeus. This supplies us at once with a reason for her being named here, and for her being put before Mary Magdalene (against Hengstenberg); and we can leave it undecided whether or not Hegesippus was right in making Clopas a brother of Joseph the husband of Mary.³ Mary Magdalene was suffi-

¹ Wieseler, *Studien und Kritiken*, 1840, p. 648 ff.

² Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, p. 182.

³ Eusebius, *Historia ecclesiastica*, III. xi.; *Opera*, ed. Dindorf, Leipzig 1871, vol. iv. p. 103.

ciently well known to the readers from the synoptic account. John mentions her here because of her subsequent meeting with the Raised One.

VERSE 26.

If ver. 25 contrasts the faithful love of the women with the unfeeling rudeness of the soldiers, vers. 26, 27 contrast Jesus' action with that of the soldiers. The soldiers acted with Jesus' clothes as with those of one who had no more claim on life. And thus, 'Jesus also gave it to be understood that He departed from the earthly life, no more to return to it, in that He not only handed over His mother to the care of John, but also gave to her in this one, the disciple whom He loved, another son in His place. His way led him thither, where he had a Father but no mother; out of the life into which Mary had born him, into another to which God the Father awakened him' (Hofmann,¹ compare also Lampe²).

For this reason he addresses Mary purposely with *γύναι* ('woman'³). He hands her over to the one loved by Him, not that she may assume the position of mother to him, the representative of believers. Thus are the words explained on the Romish side in the interest of the worship of Mary.—Even Quesnel says that in the person of John the holy virgin receives all Christians as her children. This attribute gives us the right and confidence to lay all our interests in her hands.—On the contrary, it is that he may be to her a son instead of Him.

Ὁν ἠγάπα ('whom he loved'⁴) gives the motive. To find in this passage the 'basest self-laudation' (Weisse⁵)

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 145.

² Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 612.

³ See vol. i. p. 98.

⁴ [On the disciple whom Jesus loved, see the dissertation by Janus Breunissen Troost, *Disquisitio de discipulo, quem in quarto evangelio dilexisse Jesus dicitur*, Leyden 1853, in which every passage is carefully discussed. Troost concludes that the disciple is John.—C. R. G.]

⁵ Weiss, *Die Evangelien-Frage in ihrem gegenwärtigen Stadium*, Leipzig 1856, p. 61 f.

or the like (Keim,¹ Hilgenfeld²), one must be deprived of feeling, and must read this account with the eyes of an accuser. Meyer says: 'the consciousness of favoured love from the Lord, true, clear, and still glowing in the heart of the grey-haired old man with all warmth and strength, is inconceivable without the deepest humility, and this humility . . . finds directly in the most simple *ὁν ἡγάπα* its most fit expression and its necessary holy right.' Our passage by no means so decidedly excludes the possibility of Mary's having other children, as, for example, Olshausen and Hengstenberg think. We do not know the personal and domestic relations of these others. But if, moreover, John was the sister's son of the mother of Jesus, that transfer was the more natural. The brevity of the words: *Woman, behold thy son*; and to the disciple:

VERSE 27.

Behold thy mother, corresponds to the situation, and to the testamentary character of the words. He puts the mother first; for the words are meant for her care and comfort. *And from that hour*, continues the evangelist, *this disciple took her unto his own home*. It does not follow from this that John possessed a house in his own right in Jerusalem (thus, for example, Stier³); compare the use of *τὰ ἴδια* in xvi. 32. *Τὰ ἴδια* ('his own') was wherever he stayed, be he where he might.

In *ἀπ' ἐκείνης τῆς ὥρας* ('from that hour') it is not intended to say that the disciple led her away 'at once,' and therefore still before the death of Jesus (Stier⁴), and took her to his house, so that we should be able to say with Bengel: 'magna fides Mariae, cruci filii adstare; magnum obsequium ante mortem eius abire' ('great was Mary's faith, to stand at the cross of her Son; great was her obedience, to depart before his death'). Psychologically it

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1867, vol. i. p. 158.

² Hilgenfeld, *Historisch-kritische Einleitung in das Neue Testament*, 1875, p. 732.

³ Stier, *Reden Jesu*, 3d ed., Leipzig 1869, vol. vi. p. 453.

⁴ *Ibid.* p. 454.

is more likely that Mary only left the place after the death of Jesus. Whether that was exactly at the same hour or some time later, is irrelevant. The evangelist desires to say: from this place and legacy he took her away unto himself: an individual trait in the narrative. On this Ewald well says (in Meyer): 'In late old age it was for him a sweet reward to remember all that again with new vividness. But for the readers it is also without his will a sign that only he could have written all this.'

VERSES 28-30.

To the contrasted parallelizing of the soldiers on the one side, and of the women on the other side, the evangelist now adds as a third point, the emphasizing of the freedom of Jesus' departure. For, after reporting how Jesus had given it to be understood that He was departing from this earthly life, it still remained for him to call attention to the free way in which He did that.

Hence he omits the other words of Jesus, and also the 'Eli, Eli,' etc., without our having any right to conclude that therefore these words are not historical (Strauss), 'more than probably not genuine words' (Keim¹). People do not invent such words as this. Luke and John did not 'go utterly out of the way' of these words (against Keim²). Why should they, since the glorification followed upon these? They merely fixed their gaze on something else. John looked at the freedom with which Jesus, as he had in general trod the way of suffering, so also departed from life (Hofmann³).

VERSE 28.

But the understanding of the evangelist's meaning depends, in the first place, on the decision, how the relation of *ἵνα* ('that') is to be conceived; whether it is to be taken with *τετέλεσται* ('were accomplished') (for example, Meyer,

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 429.

² *Ibid.* Zürich 1872, vol. iii. p. 428.

³ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol. ii. part i. p. 314.

Tholuck, Hofmann in 1844¹) or with λέγει ('saith') (thus mostly, also De Wette, Lücke, Baumgarten-Crusius, Stier, Godet, Hengstenberg, Hofmann in 1859²). If we should assume that the latter is correct, we should also be compelled, with Stier, against Lücke, to find in ἵνα the expression of Jesus' conscious purpose. At least this would be the most natural thing, considering the position of the words.

If the disciples at the entrance into Jerusalem, if the soldiers under the cross, etc., unconsciously fulfil the Scriptures, yet Jesus in all that he did, which was of the nature of a fulfilment, was conscious and willed to do it. It is not meant by this that he therefore acted or spoke otherwise than he really had in his heart to act or speak, or than the moment required. Thus also here, when Jesus expresses the thirst which he had, it is not merely a recalling of Ps. lxi. 22, but also a conscious and designed fulfilment of it. That is certainly not the point the evangelist emphasized. Otherwise, according to his custom, he would have quoted the Old Testament words that were fulfilled, and have written, not τελειωθῇ, but πληρωθῇ (thus ⲛ) ('fulfilled').

Moreover, the most natural construction, and the one suggested at once by the analogy of τετέλεσται and τελειωθῇ, is to make ἵνα depend on what precedes; besides, the evangelist would in the other case doubtless have separated it from that by a word inserted in between to introduce the apodosis in some way. Hence also the example in xiv. 31, to which Lücke refers, is not a proof for his view; it is true that in it ἐγείρεσθε, ἄγωμεν ('arise, let us go') forms the apodosis for ἵνα.

Hofmann, in his view of 1859, varies somewhat from those whose construction he shares. For by the one and last thing that had yet to take place, he understands, not the refreshment of the thirsting one, and therewith the fulfilment of a Scripture passage, but his death. In sub-

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 146.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol. ii. part i. p. 314.

stance this is certainly much more correct than the other view. It is, however, opposed by the fact that, even though his drinking stood in internal connection with his departure, yet his words *ἵνα τελειωθῇ* are separated from his death by the act of drinking, and cannot without further ceremony be referred over these to that.

Rather, Jesus knows that all is brought to an end in order to bring the Scriptures to an end; Bengel says: 'verbum *τελέω* convenit rebus, *τελειόω* scripturae sacrae' ('the word "accomplish" fits the things, "fulfil" fits the sacred Scriptures'). In *τετέλεσται* Jesus' work is meant. Lücke thinks that this, according to John, is far more an *ἐντολή* ('commandment') of God, a new revealed work, than one prescribed in Old Testament types and prophecies. But we have seen in v. 39, that not only separate parts, but also the Old Testament Scriptures as a whole, have Jesus Christ as their contents. Jesus, therefore, had in the word of the Old Testament Scriptures a complete exposition of the divine will which he had to bring to an end, as that will also had become clear to him in his own historical development, even in the word of the Old Testament Scriptures. Luke xviii. 31: *τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου* ('all things written by the prophets concerning the Son of man shall be accomplished').

If, now, all has come to pass that had to come to pass for the fulfilment of the Scriptures, Jesus may die. He will therefore also now declare that all has come to pass, and then he will die. But how shall we perceive that he died, because he now willed to? that he departed in freedom from his body and from its life? Evidently only in case something occurred which would cause us to expect the opposite of death in the same moment, something that served not dying, but the preservation of life.

After that Jesus has thus far borne his thirst in silence, he now desires the refreshment of a drink: *διψῶ* ('I thirst'). According to Matt. xxvii. 47 ff., one of those who mockingly referred His *Ἥλί, ἡλί κ.τ.λ.* ('my God, my God,' etc.) to a calling of Elias, ran to reach Him a drink, which He took, whereupon he at once expired. How came that man to do

this, if Jesus gave no sign? Mark, moreover, plainly states, xv. 36, the reason why the man gave Jesus a drink: he wished to see whether Elias would come to set Him free. He desired, therefore, to prolong Jesus' life in order to make this deliverance possible, of course in a mocking way, Luke xxiii. 36; compare Lichtenstein.¹ Jesus thus desires the refreshment of a drink, which serves not to shorten, but to prolong life (Hofmann²). He had disdained, as the synoptists report, the benumbing drink which they had offered him at first.

VERSE 29.

The vinegar was not the same as that benumbing liquor. He took of the vinegar, a vessel of which stood there. It was sour wine (the ordinary 'posca'; compare, for example, Keim³), such as stood in readiness for the soldiers, and doubtless, at the same time, for those crucified, who always suffered unspeakably from thirst (Meyer, Godet). The last point is clear from the fact that a sponge and a hyssop-stem were also at hand, probably only for this purpose. One of the soldiers reaches to His mouth the sponge, soaked in this vinegar-wine, on a hyssop-stem—a foot to a foot and a half high, from which the little height of the cross is to be inferred. Hengstenberg sees in the hyssop with the vinegar-sponge as the 'hyssop of mockery,'⁴ a divinely ordered contrast to the 'hyssop of atonement' of the Old Testament law. And Keim⁵ also is inclined to see in the hyssop a symbolical reference to the Old Testament bunch of hyssop in sacred sprinklings, since 'the purifying power of the blood of the cross is a favourite idea of John's.' But

¹ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 453.

² Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 146; *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol. ii. part i. p. 315.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 430.

⁴ [Hengstenberg plays upon the German words for 'mockery' and for 'atonement,' which differ but by a single letter: the hyssop of 'Verhöhnung' and the hyssop of 'Versöhnung.'—C. R. G.]

⁵ Keim, *ut supra*, p. 430. [See also Milligan in *The Expositor*, 1877, July, p. 30 ff.—C. R. G.]

these are all far-sought trifles, that have not the least support in the text. For the occurrence here has nothing to do either with the 'blood' or with the 'bunch of hyssop.' Rather do these words indicate the eye-witness, who, speaking from his own vision, desires to give the readers also a concrete view of the occurrence.

VERSE 30.

Only now, after he has drunk the wine, does Jesus pronounce aloud that word: *τετέλεσται* ('it is finished'),—'hoc verbum in corde Jesu erat, ver. 28; nunc ore profertur' ('this word was in Jesus' heart, ver. 28; now, it is brought forth with the mouth,' Bengel),—and, bowing his head, gave up his spirit to his Father. According to Luke xxiii. 46, Jesus accompanied what he did with the corresponding words. Bengel on Luke xxiii. 34 says: 'septem sunt verba apud quatuor evangelistas, quorum nullus omnia perscripsit. Ex quo patet, quatuor eorum libros esse quasi quatuor voces, quae coniunctae symphoniam efficiunt. . . . Pleraque peregit salvator in cruce per silentium; septem autem verba habent anakephalaïosin doctrinae nobis profuturæ in nostris horis extremis' ('There are seven words in the four evangelists, no one of whom recorded all. From which it is evident that their four books are, as it were, four voices, which combined make a symphony. . . . The Saviour upon the cross passed through most things in silence; but the seven words contain a summary of doctrine that will be for our advantage in our last hours').

He who put together the events and the words of Jesus, could not but recognise that He parted freely from the earthly life, not driven out by men, not despised, but redeemed by his Father, as He willed (compare x. 18, and Hofmann¹). Origen on Matthew says: 'receptus est aut posuit animam quando voluit ipse' ('he was received, or he laid down his life when he himself wished to'). According also to Mark xv. 39, the sudden death after the loud cry had a peculiar appearance.

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 146.

Later, and especially English scholars (Stroud, *The Physical Cause of the Death of Christ*, London 1847; Hanna, *The Last Day of our Lord's Passion*, with whom agree Ewald,¹ Friedlieb,² Sepp³), have sought the direct cause of the death in a breaking of the heart, brought about by the excess of the psychical sufferings. But this presupposes a sickly degeneration of the heart (compare Langen⁴). Keim⁵ (similarly Strauss in his third edition) considers laming of the heart, or a sudden tearing of the walls of the blood-vessels of the heart, or of the head, as possible. Beyschlag⁶ thinks that, in consequence of a breach in the heart, the blood poured into the pericardium, and there the division into 'serum' and 'crur' took place. That is all trouble in vain. As little as we can exhibit Jesus' entrance into bodily life by way of natural law, just so little can we in that way exhibit his exit from it.

If Jesus' dying was so very different from the dying of other men, then also his death, or Jesus in death, was of an entirely different and peculiar character. The next section shows this.

(3.) VERSES 31–42. *Jesus in Death.*

VERSE 31.

It was the Roman custom to let the corpses hang on the cross, where they wasted away, and became the booty of the birds of prey. Thus also would they have wished to have it in Palestine. But on this occasion an exception was made, because the next day was a Sabbath (against De Wette). The corpse of the curse-offering was not allowed to hang on the tree over-night, but had to be buried on the same day, Deut. xxi. 23; Josh. x. 26 f. Since Jesus was to be the curse-offering, this feature must also be fulfilled

¹ Ewald, *Geschichte Christus' und seiner Zeit* [*Geschichte des Volkes Israel*, vol. v.], 3d ed., Göttingen 1867, p. 584, note.

² Friedlieb, *Archäologie der Leidensgeschichte*, Bonn 1843.

³ Sepp, *Leben Jesu*, 2d ed., Regensburg 1862, vol. vi. p. 392 ff.

⁴ Langen, *Die letzten Lebenstage Jesu*, Freyburg 1864, p. 347 f.

⁵ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 436.

⁶ Beyschlag, *Studien und Kritiken*, 1874, p. 654.

in him. And in order that this should take place, he must be crucified on a Friday (*παρασκευή=προσάββατον*), which, moreover, was the preparation-day for a great Sabbath. It is significant that it reads *ἐν τῷ σαββάτῳ* ('on the Sabbath'), and not perchance *ἐν τῇ ἑορτῇ* or *πάσχατι* ('on the feast' or 'passover'). It is the Sabbath which determines the Jews to their request; its more festal character only comes in as a point to increase the urgency of the matter.

The meaning attached to *μεγάλη ἡ ἡμέρα κ.τ.λ.* ('a great day,' etc.) depends upon the way in which one conceives the chronology of the fourth evangelist. Those who put Jesus' death on the day of the passover lamb, the fourteenth of Nisan, make the first feast day, the fifteenth of Nisan, coincide with the Sabbath, and thus make it a Sabbath in double potency. According to another, and that also our own opinion, the Sabbath was the sixteenth of Nisan, *τὸ δρώγμα*, the feast of sheaves, on which the sheaves of the first-fruits were presented, wherewith the harvest was legally opened, and the eating of the new grain was allowed, Lev. xxiii. 10-14. From this day onwards, seven full weeks were then reckoned, in order to celebrate the feast of weeks, the *πεντεκοστή* ('Pentecost') on the fiftieth day after that, Lev. xxiii. 15 f.; Deut. xvi. 9 f. Compare Wieseler.¹ Thus was it therefore appointed so that Jesus should experience what was required by the law of the curse-offering. Perhaps this significance of the death of Jesus forced itself involuntarily upon the Jews, and it may be that a recollection of that is preserved in the fable of the Babylon Talmud mentioned above,² according to which Jesus was stoned and then hung up.

Since only those who were completely dead could be removed from the cross, the Jews begged for the 'crurifragium' ('breaking of the legs') of the crucified. Origen on Matt. xxvii. 54 calls this a Roman custom (*συνήθεια τῶν Ῥωμαίων*). By this crushing of the legs—probably not of these alone, which would hardly have sufficed to occasion

¹ Wieseler, *Chronologische Synopse der vier Evangelien*, Hamburg 1843, pp. 344, 386.

² See above, p. 248.

death—with clubs, the death was to be hastened, in order that the taking down of the bodies could be effected by the soldiers before the Sabbath opened.

VERSE 32.

That breaking was accomplished for the two others who were crucified with him.

VERSE 33.

Jesus also was to be taken down. But since the soldiers found him already dead, they omitted in his case the unnecessary ill-treatment. The evangelist emphasizes this omission as significant, compare ver. 36. Jesus did not merely 'seem' to be already dead, and that was improbable considering the shortness of the time (Lücke), but the soldiers saw that He really was dead.

VERSE 34.

They therefore gave him the thrust in the side with the spear—a feature also witnessed to elsewhere, though less common—and that in the arm-pit (compare Zöckler¹); it was not in order to convince themselves of his death, but to satisfy the law: 'percussos sepeliri carnifex non vetat' ('the executioner does not forbid those who have been killed to be buried'²). That the spear-thrust was violent enough is clear, both from the whole situation, from the legal design of it, to assure the death in every case, from the very expressions used (λόγχη ἔνυξεν, ἐξεκέντησαν), and from Jesus' words, xx. 27 (compare Hofmann³).

Into which side the thrust was made, we cannot tell. The older view points to the right side. The interest of more modern writers (for example, Meyer) points to the heart side. Hence some suppose it was a thrust that went from the right side to the heart (for example, Langen⁴).

¹ Zöckler, *Das Kreuz Christi*, Gütersloh 1875, p. 442

² Pseudo-Quintilian, *Declamationes*, vi. 9.

³ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 147.

⁴ Langen, *Die letzten Lebenstage Jesu*, Freyburg 1864, p. 357.

If what did not occur to Jesus was significant to the evangelist, that which now did occur is even as important to him: *καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ* ('and immediately there came out blood and water').

It is a debated question whether the evangelist relates this as a natural or as a miraculous occurrence. Three things are above all to be held fast to. First, that, according to the report of the evangelist, Jesus was already dead; second, that blood and water are named as two things; and third, that the *αἷμα* ('blood') is first mentioned. If Jesus was already dead (*ἤδη τεθνηκότα*), then the spear-thrust did not kill him (Gruner, *Commentatio de Jesu Christi morte vera non simulata*, Halle 1805). It is true that, as a rule, no blood flows from a dead person. But because it now flowed, we are not to conclude, as we otherwise should be justified in doing, that Jesus was not dead before the thrust, and that he only now bled to death; but the blood flowed from him although he was already dead.

Does the evangelist write *αἷμα καὶ ὕδωρ* to emphasize the fact that it was flowing blood (Hofmann, earlier¹)? As the two are evidently not put for one, we have no right to treat them as if they were. Or did the evangelist perhaps divide the blood into its parts, because outside of the body it parted itself into 'placenta' and 'serum' (Hofmann)? But he does not say this; he reports of the two substances, that they both flowed out of the wound, and therefore even then were visible as two things. It is, however, not demonstrable that separated blood, 'serum' ('lymph') and 'placenta' ('clots'), press forth from wounded corpses; besides, *αἷμα καὶ ὕδωρ* would be a very indistinct expression for this. The same thing, and also the position of the two words, hold good against Ebrard's² developments. Ebrard appeals to the fact that, in case of violent extensions of the muscles, sugillations and extravasations often occur, in which cases the blood not unfrequently remains liquid, so that the spear

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 149.

² Ebrard, *Wissenschaftliche Kritik der evangelischen Geschichte*, 3d ed., Frankfurt-on-the-Main 1868, p. 734 f.

might touch sugillated places at which serum and placenta were separated, from these of course only the former flowed out, and that then the spear on pressing deeper might touch places where the blood was still liquid :—this is an explanation which is at once opposed by the circumstance that it presupposes too much medical knowledge. This holds also against the otherwise usual explanation: that the spear-thrust struck the pericardium, where blood and water collected after the death (for example, Langen¹).

To this must be added, that the emphasis with which the evangelist presses upon the event—for the assurance (against Ebrard²) does not refer to all that is related in vers. 32–34, but to what directly precedes—leads us beyond the scope of a merely natural occurrence. Hofmann's later³ explanation endeavours to satisfy this: a complete effusion of blood took place, so that at last not blood, but water flowed forth; and this proved to the apostle that Jesus' corpse had been and continued to be kept from corruption, which begins with the division of the blood, and thus was kept from the destroying power of death. But there is nothing about a complete bleeding mentioned; and that such a bleeding closes with water, is not so well known that one should be able to presuppose this knowledge without further explanation to the readers. If, however, as is here also rightly assumed, the explanation of the event as a natural one is not defensible, then with that falls away the design usually ascribed to the evangelist, that he desired to prove by this Jesus' real death, or (Olshausen, Maier) he wished by this to combat the views of the Docetae. Moreover, the former was not necessary,—the Scriptures lay weight not on the reality, but on the significance of Jesus' death; and the second would contradict the whole character of our gospel.⁴

At any rate, therefore, that which here took place was something uncommon (Meyer). Euthymius says: *ἐκ*

¹ Langen, *Die letzten Lebenstage Jesu*, Freyburg 1864, p. 357.

² Ebrard, *Wissenschaftliche Kritik der evangelischen Geschichte*, 3d ed., Frankfort-on-the-Main 1868, p. 733.

³ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol. ii. part i. p. 490.

⁴ See vol. i. p. 164 ff.

νεκροῦ γὰρ ἀνθρώπου, καὶ μυριάκις νύξῃ τις, οὐκ ἐξελεύσεται αἷμα ('for if you pierce ten thousand times, no blood will come out of a dead man'). 'Quod sanguis exiit, mirum; quod etiam aqua, magis mirum; quod utrumque statim, uno tempore, et tamen distincte, maxime mirum' ('It is wonderful that blood came out; more wonderful that water came too; and most wonderful that both came at once, at the same moment, and yet distinct,' Bengel). Whether both came at once, or what is more likely, one after the other, is not said. Nor is it said whether much or little came out.

The wonderful event is a σημεῖον ('sign') for the evangelist. Both are to him alike significant, the flowing out of the blood and as well of the water. Hence he does not write, as in 1 John v. 6, οὐ μόνον αἷμα ἀλλὰ καὶ ὕδωρ ('not only blood, but also water'). Even Bengel and Lampe referred to this passage, as Baur now does on the one side, and Meyer and Hengstenberg do on the other. But the passage before us may not be directly explained from this epistle, which is at any rate of a later date, but must be intelligible of itself; besides, the thought there is different. The words of the epistle say to us: Jesus the Son of God comes as baptist and priest in one; he comes not merely with the water of John, but also with the blood of sprinkling.

Here the case is different. It is true that ὕδωρ and αἷμα do not signify, as the ancient church usually explained them, the two sacraments—thus, for example, Chrysostom, Augustine, and also with the denial indeed of the historical character of the account, Weisse¹ and Hilgenfeld,² on the one side, and Hengstenberg on the other,—or the water-baptism and blood-baptism (Tertullian), or λόγος καὶ πνεῦμα ('word and spirit') (Apollinaris³). In part these explanations suffer from arbitrariness, and in part they

¹ Weisse, Ch. Hermann, *Die evangelische Geschichte kritisch und philologisch bearbeitet*, Leipzig 1838, vol. ii. p. 326.

² Hilgenfeld, *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 715.

³ Apollinaris, *Fragmentum ex libro de paschaie*; Routh, *Reliquiae Sacrae*, 2d ed., Oxford 1846, vol. i. pp. 160, 161.

would make us expect that ὕδωρ should stand before αἷμα, as also Apollinaris arbitrarily puts it: τὰ δύο καθάρσια, ὕδωρ καὶ αἷμα, λόγος καὶ πνεῦμα ('the two cleansings mean, water and blood, word and spirit').

The evangelist leaves undetermined how the occurrence is to be explained. To him it is a σημεῖον ('sign'). Therein lies for him its significance. The blood is a figure of the atonement, and therefore the symbol of His redeeming work completed by the death of blood-shedding; compare 1 John i. 7, v. 6; Rev. i. 5, v. 9, vii. 14, xii. 11. The water is the symbol of the spirit which appropriates the redemption, chiefly by means of baptism. Luther: 'our redemption is concealed in the miraculous work;' Meyer. It is true that this consideration is a spiritual view (Baur and his followers); but it is a spiritual view of a historical event.

VERSE 35.

Because of the high significance of this occurrence, the evangelist adds a solemn assurance; it is in the perfect, because he has just given this testimony; and in the third person, for the sake of the solemnity of it. Of late the attempt has been made, but in vain, to find in the use of the third person and of ἐκεῖνος ('he'), in the passage before us, an express distinction between the evangelist and the eye-witness, John, whom the evangelist designates as, or wishes to have regarded as, his authority (Weisse, Schweizer, Köstlin, Weizsäcker, Hilgenfeld¹). On the debate raised between Hilgenfeld and Buttmann on the one side and Steitz on the other, about ἐκεῖνος, compare my book on the authorship of the fourth gospel.² Nowhere does ἐκεῖνος occur so frequently as in John; it serves for the strong emphasizing of the person or thing in question: 'even that one,' v. 39, 'even they,' and as a self-designation on the part of the subject, ix. 37, just as here.

¹ Hilgenfeld, *Die Evangelien*, Leipzig 1854, p. 341; *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 731 f.

² Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, p. 180.

Keim¹ also has therefore given up the linguistic grounds against the reference of it to the evangelist. But instead, he appeals to 'reasonable logic.' It is, however, exactly logic which requires for the surety of the warrant, rather the authority of his own eye-witness than of a third person. And if a proof were necessary, ix. 37 and xvii. 3 are sufficient proof for the use of the third person in elevated speech. The evangelist therefore places his own eye-witness as the pledge of the truth of the testimony just given; and therefore is his testimony a thoroughly true testimony (*ἀληθινή*), and as he knows he tells the truth in that he gives this correct testimony. And, indeed, he tells the truth in order that (*λέγει ἵνα*) he may effect belief also (*καὶ ὑμεῖς*, with \aleph A B D) in his readers, namely, furthering and certainty of belief. Thus also does Meyer explain and construe this passage.

Πιστεύετε (with \aleph B; *πιστεύσητε*, A D) stands absolutely. He therefore does not desire by this testimony to effect belief in this or that special thing; but the *πίστις* ('belief') is meant which the whole gospel is intended to serve, namely, that Jesus is the Christ, the Son of God (Meyer, De Wette, Bengel). For He is proved to be such by the fact that he has been proved to be the bearer of, and the source of, salvation. And this has been proved in agreement with the Old Testament, as the fulfilment of which, that is, as the Christ, he has here been revealed. Thus vers. 36 and 37.

VERSE 36.

The evangelist had in this section laid stress upon two things: the omission of the 'crurifragium,' by which Jesus was proved to be the true paschal lamb,² and then the exhibition of the dead one as the Son of God. Ver. 36 serves to confirm the former, ver. 37 the latter. It is

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1867, vol. i. p. 157.

² [On Christ as the paschal lamb, see the articles by Professor William Milligan of Aberdeen, in *The Expositor*, London 1877, July, pp. 17-36, August, pp. 129-142, entitled, 'St. John's View of Jesus on the Cross.' By what appears to us as a somewhat too extended use of symbolism, the author endeavours to show that Jesus upon the cross represents the lamb as

beyond question that this refers to the prescription for the paschal lamb, Ex. xii. 46, Num. ix. 12, and not instead of that to Ps. xxxiv. 20. The external similarity was to serve to cause him to be recognised as the true paschal lamb. Because he was historically shown to be such, they also recognised him as such, 1 Cor. v. 7; it is not the case, as Baur and Hilgenfeld would like to persuade us, that because Jesus was conceived to be such, that men therefore represented Him also historically as such, that is, made Him up, invented Him. Or was Christianity a sum of self-conceived views, to which then they only tried to give a historical dress and a historical basis?

There dared be no bone broken in the paschal lamb. This was not, as Keil,¹ after Bähr,² appealing to 1 Cor. x. 17, is inclined to think, in order to represent, by the unity and integrity of the lamb given to be eaten, the undivided unity and divine fellowship of those who eat. That is too far-fetched. The various prescriptions about roasting, not boiling, and the forbidding to leave anything over, standing in connection with this, show that it was because human arbitrariness was not to do what it pleased with it, for the lamb was God's (compare Hofmann³). The Baptist saluted Jesus as He entered upon His office as such a 'Lamb of God.' As such, he was now exhibited at the completion of his work. Hence also men dared not do with him as they pleased. He is, moreover, the paschal lamb given unto death only in order at once in his body to be the right food unto true life, and the right means of the impartation of this life. How much less, then, might men do as they pleased with this body!

VERSE 37.

And the other passage also was to fulfil itself: ὄψονται

already prepared for the supper, and argues that the view which would make His death coincide with the time of slaying the lamb would destroy the symbolism.—C. R. G.]

¹ Keil, *Archäologie*, 2d ed., Frankfort-on-the-Main 1875, p. 406.

² Bähr, *Symbolik des Mosaischen Cultus*, Heidelberg 1831, vol. ii. p. 635.

³ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 151.

εἰς ὃν ἐξεκέντησαν: *they shall look upon him whom they pierced.* Εἰς ὃν is said by way of attraction: εἰς ἐκεῖνον ὃν ('upon that one whom'), but it does not depend upon ἐξεκέντησαν ('they have pierced'),—Luther, following the Vulgate: they shall see into whom they have thrust,—for the phrase could not be ἐκκεντεῖν εἰς, but τινά (see Grimm¹ and Meyer). In Zech. xii. 10, the passage reads יְהִי וְיִרְאוּ אֵלַי וְיִרְאוּ אֵלַי וְיִרְאוּ אֵלַי (‘and they shall look upon me whom they have pierced’). To say that the evangelist read אֵלַי (‘upon him’) for אֵלַי (‘upon me’) is a mere assertion. He left it out because it did not suit his purpose. In other points he follows the Hebrew, with which, as we see from this, he was independently familiar; while the Septuagint translates: ἐπιβλέψονται πρὸς με, ἀνθ’ ὧν κατωρχήσαντο (‘they shall look on me, because they have insulted me’); this is wrong, for קָרָה only means pierce, or the like.

Hofmann² explains it in such a way as to exchange the object and the subject: they (the Jews) shall look upon me with longing, (longing) for him whom they (the Gentiles) have pierced. But this exposition is too forced. It is better to cleave to the simple reading of the words: they shall look repentingly and longingly to me whom they have pierced—so that therefore Jehovah himself appears as the one pierced by the Jews (by their fault). Thus usually. It is true this is not because the angel of Jehovah was to be conceived of as essentially one with Jehovah,—thus Hengstenberg,³ Keil on Zech. xii. 10; Umbreit's⁴ view is better, that the passage in Zechariah has a Johannean element in so far as God identifies himself with the Messiah,—but because the messenger of Jehovah is his representative, so that that which happens to the representative happens to Jehovah, wherein the relation of essence to Jehovah in the Old Testament point

¹ Grimm, *Lexicon Graeco-Latinum in libros Novi Testamenti*, Leipzig 1868.

² Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 152 ff.

³ Hengstenberg, *Christologie des Alten Testaments*, Berlin 1856, vol. iii. part i. pp. 491-508.

⁴ Umbreit, *Studien und Kritiken*, 1849, p. 104.

of view remains undecided and unknown, and has only been revealed in the New Testament.

The seeing does not refer to the flowing out of blood and water (thus Baur¹). For, aside from the fact that this would not stand in unison with the Hebrew, it does not agree at all with the Greek text; *εἰς ὃν* belongs, as we have seen, not to *ἐξεκέντησαν*, but to *ὀψονται*, and, moreover, it would then have to be not *εἰς ὃν*, but *εἰς τίνα*. Who it is whom they have pierced (by the hand of the Gentiles), they shall recognise repentingly, and they shall gaze at him with longing. Who it is, moreover, has become evident to them by means of the miracle in his body.

Thus this trait also of Old Testament prophecy—which, at the same time, gazes out into the future, as regards salvation, of guilty Israel, and therefore of Israel led into severe trial—fulfilled itself in Jesus. It is of great moment that the evangelist does not close this section—in which he had been active in emphasizing the guilt of Israel against Jesus—without placing at the end a word of prophecy, which declares the worst the Saviour of Israel must experience, and at the same time declares the future of Israel as regards salvation. The author of the fourth gospel therefore knows, as well as Paul in the epistle to the Romans, of a future conversion of Israel; and therefore also shares the belief in the view which the prophets of the Old Testament, especially those of the exile and after the exile, open up to us of the future of Israel. By this we may judge of the anti-judaistic character of the fourth gospel. This single observation is sufficient to refute the entire view of Baur and of his school.

VERSES 38—42.

These verses follow directly upon what precedes. For the fact here related is significant to him, partly as a pledge of the future of Israel expressed in ver. 37, and partly on its own account.

¹ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 219.

VERSE 38.

De Wette indeed thought that he must find in this verse 'in μετὰ ταῦτα ("after this") a great and hitherto unnoticed difficulty,' in that, according to ver. 31, the soldiers were to take down those who had been crucified, and here Joseph of Arimathea, even after the spear-thrust, begs Pilate for permission to take down Jesus' body. We must not try to avoid this difficulty by translating, with Lücke, ἀρῆ in ver. 38 as 'taking away' (of the corpse taken down by the soldiers). Nor is it necessary to assume, with Tholuck, that after the breaking of the legs they delayed the taking down for a time, so as to see if some one would not beg for the corpse. They simply waited till the crucified men were dead, for the 'crurifragium' ('breaking of the legs') was not intended directly to kill them, but only to hasten their death.

Of course, when Joseph of Arimathea heard that the crucified were to be taken down, and saw that they were making preparations for this, he did not delay with his request to Pilate. And there is not the least objection to be made to the fact that the latter caused an exception to be made with regard to Jesus as respects those who took down His body. The custom of the Roman law permitted the handing over of the bodies of condemned men to their relatives or friends for private burial; for example, the Christian martyrs of Rome were often buried in the catacombs.

Arimathæa, Ἀριμαθαία, אֲרִימָתְיָא with the article, 1 Sam. i. 1, the birthplace of Samuel, reckoned to Ephraim, was probably identical with Ramah of Benjamin, Matt. ii. 18 (compare Pressel in Herzog¹). He has not come from there now, as Keim is inclined to conceive the report in Matt. xxvii. 57. Keim² paints up from this a description of the way in which the disciples in their flight had sought out Joseph, and informed him of the catastrophe, etc. It

¹ Pressel in Herzog's *Real-Encyclopädie*, Gotha 1860, vol. xii. pp. 515-517, *sub voce* 'Rama.'

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 513.

means that he originally came from there; but he resided, or at least was then staying, in Jerusalem. This is at any rate certain, but is more than sufficiently proved by the article *ὁ* before *ἀπό* ('the one from') in Mark and John (at least *κ* if not B D also). In Mark and Luke he is called *βουλευτής*, that is, a member of the high council, who had not taken a share in its last proceedings. For he belonged to those who, even though with hesitation, followed Jesus, as did Nicodemus. As soon as he has received permission from Pilate, he comes to take down Jesus' body: *ἦλθεν . . . ἦρεν* ('he came . . . he took') is to be read, with the received text, according to A B D, and not *ἦλθον . . . ἦραν* ('they came . . . they took'), according to *κ*, Tischendorf's eighth edition,—that is, he with his servants.

VERSE 39.

It is significant to the evangelist that both Joseph of Arimathea and Nicodemus had previously kept their discipleship towards Jesus in the background, but now came forward with it decidedly. In the case of Joseph, ver. 38, *κεκρυμμένος δὲ διὰ τὸν φόβον κ.τ.λ.* ('but secretly for fear,' etc.) stands in contrast to his public appearance and confession now. And so also in the case of Nicodemus—whom it is an arbitrary fancy of Keim's¹ to consider as an unhistorical double of Joseph of Arimathea, and as an annexion of a rich Jewish celebrity—*ὁ ἐλθὼν . . . νυκτός* ('the one coming . . . by night') stands in contrast to the publicity of his action; the contrast lies in *νυκτός* ('by night'²).

The evangelist already, in ver. 25, speaking of the women, emphasized faithful love in contrast to the soldiers' roughness. Here, in still stronger contrast to their own past, we see in Joseph and Nicodemus love to Jesus, called forth by the power of Jesus' love itself. His death is the power that overcomes the men. And thus this loving act of the two is a witness for Jesus, and for the future of the influence of his death. In connection with this stands the

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 517 ff.

² Compare vol. i. p. 104.

circumstance that the evangelist gives the weight of the spices. The surprising, though not inconceivable (against Keim) amount of them,—one hundred pounds of a lighter weight than ours, probably of pulverized gum-myrrh and aloe-wood, that was strewn between the bandages (ὀθόνια),—serves him as a proof of the greatness of his love (Lampe).

VERSE 40.

The entombing (ἐνταφιασμός) was ordered after the Jewish, and not after the Egyptian custom, according to which latter the brain and entrails were removed, etc. And the burial was only a temporary one, because the Sabbath drew near, and they had to hurry. The fact that the evangelist does not mention the women, who, according to the report of the synoptists, attended the burial, is to be naturally explained from the above stated point of view. He had already before spoken of their love; here, he desires to emphasize the power of the love of Jesus in death, by the contrast between the present and the past; he could not do this in respect to the women. Their participation was a matter of course; but the act of these two men was worthy of remark. It has been alleged that this whole narrative arose simply from Isa. liii. 9 (Volkmär in Keim¹); but this, aside from all other reasons, is incredible from the mere fact that then a reference would have been made to this prophecy, to call attention to it. Should Jesus have had no friends, who would receive his body, and preserve it from insult?

VERSE 41.

Jesus' heavy pain had begun in a garden, xviii. 1; in a garden he was laid to rest. Thus was it appointed.

VERSE 42.

The nearness of the Sabbath compelled them to choose this grave. Had that not been so, Joseph and Nicodemus would probably have withdrawn Jesus' body, and carried it

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 525 ff.

farther away from the neighbourhood of the hostile Jews (Lampe¹). But it was appointed to be thus because of the resurrection of Jesus. His grave was to be possible of observation to the Jews of Jerusalem, for a witness against them.

The other point was also to serve the certainty of the resurrection: *μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη* ('a new grave, wherein was never man yet laid'). For this circumstance is not so specially emphasized by the evangelists, simply because it was more seemly that the graves should be new (thus commonly). Nor was the new grave his simply in order that Jesus should be born into the new life from a new grave, as he had been born into this life from a virgin body. Nor was it to show that he had no manner of fellowship with corruption. It was, above all, in order that it should at once be certain 'that no one but Jesus had risen, and that Jesus had not risen by virtue of another, as once had happened at the grave of Elisha' ('neque alium praeter Jesum, neque Jesum alterius virtute, ut olim circa sepulcrum Elisae acciderat, resurrexisse,' Lampe²). No possibility of escape should be left for unbelief.

Thus, then, the evangelist in the three sections relating to Jesus' death has shown how He, even in death, proved Himself, and was proven, as the Son of God unto belief.

But it is not enough that Jesus departed in freedom from this earthly life, and thereby exhibited himself as the one who is not subject unto it, because he does not spring from it;—and not enough that he went in freedom unto death, and showed himself in death as the one who is life in death, and who opens life in death, because he bears that life in himself, for which there is no death, but which is the power over death;—but he was only fully proven as the Son of God, when his *ζωὴ αἰώνιος* ('eternal life'), which formed his contents, also became his external reality, and came to view as the same; that is, when he entered into the

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 647.

² *Ibid.*

position of freedom over his human nature, upon the basis of that which he essentially was. This, then, is also the point of view under which the evangelist has placed the following section of his history.

C. XX. 1-29. Jesus' Exhibition of Himself as the One Transferred into the Freedom of Life; and the Completion of the Disciples' Belief Effected by this.

The first of the three last chief sections had contrasted the developing unbelief of Israel with the developing submission of Jesus to his enemies, xviii. 1-xix. 16; and this third section contrasts the completion of the disciples' belief with the completion of Jesus himself. Both stand each time in causal connection with each other. Jesus does not merely give himself up to the Jews because their unbelief perfected itself, but their unbelief also perfected itself by means of, and upon the basis of, his resignation. Indeed, this was also a danger for the belief of the disciples, so that Jesus must make arrangements to protect that belief, xvi. 32, xviii. 8 f. Jesus has, moreover, now at last revealed himself to his disciples upon the basis of their belief, as he, on the contrary, after his resurrection, revealed himself no more to the Jews because of their unbelief. And again the belief of the disciples perfected itself by means of, and upon the basis of, his revelation in the new position of being into which he had entered, xx. 28.

If we hold fast to this fact, that the evangelist had no intention of relating the history itself of the resurrection, and so forth, but only desired to represent it from this particular point of view, we shall be able easily to carry ourselves over the manifold difficulties which some have found in the comparison with the synoptists. It is above all the Jerusalemitic locality of the appearances of the Risen One at which the newer criticism is accustomed to take offence.

It is true that to proceed from Paul, as Keim¹ does, we should, even from the immediate sequence of *ἐτάφη, ἐγήγερται*, and *ᾤφθη* ('was buried, rose, was seen,' 1 Cor. xv. 4, 5),—

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 533.

upon which, then, after the separation by *ἐπειτα* ('after that'), follows the appearance before the five hundred (in Galilee),—conclude that there were appearances in Jerusalem immediately after the resurrection, only after which the Galilean appearances took place. But Keim¹ relates to us that Peter and the other disciples in their first fright fled, and did not stop till they reached Galilee, and that they there, and that soon, had, or rather believed that they had, the first appearances. But whence he knows this he has not said, and it is not to be said, because it is fancy pure and simple.

When Keim, objecting, asks why, if the Lord appeared to them in Jerusalem, the disciples were sent at all to Galilee and did not remain in Jerusalem, the answer is easy enough, that Galilee was the home of the disciples, and also the home of the followers of Jesus, to whom the Risen One wished to attest himself. In general, it holds against this entire critical method, that it proceeds from the presupposition that the separate gospels desire to relate the history itself, as they knew it or conceived it to themselves; whereas the gospels, and foremost of all, the fourth gospel, do not give us the least right to make any such presupposition. Thus 'the determined decision of criticism as to the unhistorical character of the fourth gospel' (Keim²) rests upon a begging of the question ('*petitio principii*'), which thoroughly fails to recognise the peculiar character of this entire gospel historical writing.³

This chapter presents three paragraphs. (1) Vers. 1–18: Jesus is taken from death in order to go to his Father; (2) Vers. 19–23: Jesus has been transferred into the freedom of the pneumatic manner of being, according to which he now manifests himself to his own followers; (3) Vers. 24–29: Jesus is exhibited to his own as Lord and God, in order as such hereafter, although withdrawn into invisibility, to be an object of certain belief.

¹ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 536.

² *Ibid.* p. 537.

³ Compare vol. i. p. 149 ff., and Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, p. 246 ff.

(1.) VERSES 1-18.

This paragraph is ruled by the contrast between his previous fellowship with the disciples and his near departure to the Father, by which also his relation to the disciples is made to assume a new form.

VERSE 1.

It was the first day, *τῶν σαββάτων*, that is, of the week, therefore Sunday, when still before sunrise—thus also Matthew and Luke, while Mark xvi. 2 has *λίαν πρωΐ . . . ἀνατείλαντος τοῦ ἡλίου*, both definitions of time, combining the fourth watch of the night and the first morning light, and therefore always before six o'clock—Mary Magdalene went to the grave. The other evangelist knows of several women. But to call that a 'difference not to be reconciled' (Meyer) is speaking too quickly. John does not mention the other women, because he only wished to relate the meeting of Jesus with Mary Magdalene, in order to bring to representation the thought mentioned above. Moreover, *οἶδαμεν* ('we know,' ver. 2) shows that he knows of several women (besides Hengstenberg and Godet, even Ewald, against Meyer and Brückner). For even excitement would not cause Mary Magdalene to include also the rest of Jesus' followers (Meyer), since she imparted to these very persons her own observations, and therefore told what these could not have perceived or experienced.

This example shows how entirely in the narratives of this chapter the evangelist presupposes the historical contents of the remaining gospels. He mentions only that which is most necessary. In the fourth verse he only speaks of the two disciples as hastening to the grave, and yet in the eleventh verse Mary Magdalene is standing by it. If Mary Magdalene hurried in advance to the grave, leaving behind the other women who started out with her (thus also Stier,¹ Lichtenstein²), it is characteristic of her, and fits

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1874, vol. vii. p. 2.

² Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 465.

well into her whole manner, as she here appears to us.¹ The reason for their all setting out so early is explained at once, if the synoptists report rightly, by the fact that they desired to finish the work of embalming, in which the Sabbath had interrupted them. For they had no time to lose. Mary Magdalene had expected to find the grave still covered by the stone which filled the opening (hence ἐκ, 'out from,' Meyer) of the grave. Perhaps she wished to sit by it for the moment, and to give herself up to her feelings of grief until the other women should come up, and then, it may be, seek for help to have the stone removed. But now that she sees that it has been taken away, she is so frightened that she at once hastens back without much delay.

The circumstance that she, in her excitement, first speaks of what she has seen, not to the women coming after her,—unless we should assume, with Ewald, that we are to read between the lines a brief conversation with them,—but to a man, and indeed addresses herself first to Peter, is quite characteristic, and is psychologically correct. It is not improbable that, in order to reach Peter, she had to go a different way from the one by which she came. In that case, we should also be able to understand why the two apostles did not meet the other returning women, and learned nothing of the angelic appearance which these saw. The reason that Matthew reports—at mentioning the women in general, xxviii. 9 f.—the vision of the Lord, which Mary Magdalene had later, is to be found in his combining method of narrating.

VERSE 2.

She tells it first to Peter, as the first one among the apostles, then to the beloved disciple, as the one who stood nearest to Jesus personally, and to whom perhaps she also felt herself inwardly most closely related. She sought these very ones purposely, and did not merely chance to meet them first (against Lampe²). The repetition of πρὸς ('to') does not necessarily prove that the two did not live to-

¹ Compare vol. i. p. 98 f.

² Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 657.

gether (Bengel), yet it does make it probable. They cannot think of anything else than that some one has taken away Jesus' body. Ἦραν ('they have taken'), she says. To her there is no question that it was the Jews. Hence she does not need to name them to the apostles. Οὐκ οἶδμεν ('we know not'): she and the other women. For these had set out with her to embalm the body in the grave. They know as little as she does; she knows that, even without discussing it with them. In her excitement she takes it for granted that the apostles know whom she means by οἶδμεν ('we know,' compare in ver. 15 αὐτόν, 'him').

VERSES 3, 4.

These two verses, in a very happy way, change off with each other aorists and descriptive imperfects (Meyer). There are many characteristic features in the following narrative, such as that Peter goes more slowly, but then enters into the grave, while John hastens ahead, but then stands before the grave and looks in; but these we have already treated of.¹ If the observations we have made are correct, then we do not need to seek the reason for the difference in swiftness, in the age of Peter and the youth of John (Bengel, Meyer), or the reason for John's not entering the tomb, in a shrinking fear (Bengel). Much more did Lampe² find the true reason for the former circumstance in the 'consciousness of the sin of having denied the Lord' ('conscientia culpae abnegati domini'). Vers. 6-8 contradict the design attributed to the evangelist of magnifying John above Peter (from Strauss and Baur onward to Keim and to Hilgenfeld's 'Introduction'). And the purpose Baur³ found, to even out the 'relation of rivalry' between the two, is contradicted by the entire method in which the fourth evangelist, so far as possible, keeps the beloved disciple in the background.⁴

¹ Compare vol. i. pp. 90 f., 93, 96. ² Lampe, *ut supra*, vol. iii. p. 660.

³ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 323.

⁴ Compare vol. i. p. 94, and Luthardt, *St. John the Author of the Fourth Gospel*, Edinburgh, T. & T. Clark, 1875, pp. 181 f., 184 f.

VERSE 5.

Παρακύψας, bending himself,—so that he bent forward his head in order to look through the low entrance opening,—*he sees the linen bandages lying, yet went not in*, from natural reluctance. The similar words used of Peter in Luke xxiv. 12 are probably an addition, freely transferred from John, read even in the second century, in spite of the authority of α A B L. Compare Tischendorf's eighth edition on the passage.

VERSE 6.

While he is wondering what that can mean, Peter comes, goes in, and looks at everything carefully.

VERSE 7.

He sees not only the bandages, but also the handkerchief with which the face was covered, folded up and laid apart from the bandages in a special place. *Εἰς ἑνα τόπον* ('in a place by itself') is not to be connected with *ἐντετυλιγμένον* ('folded up') (Lücke), but with *κείμενον* ('lying') (Meyer). Lampe¹ says: 'Inde patebat, illum qui statum sepulcri mutaverat, quicunque tandem fuerit, nihil festinanter egisse . . . sed studio et cum certo consilio lintea corpori detraxisse et concinno ordine in diversis locis reposuisse' ('thence it was evident that he who had changed the condition of the sepulchre, whosoever he may have been, had done nothing hastily . . . but with care and with a certain design had taken off the bandages from the body, and laid them in different places in a studied order'). It was at once certain upon the basis of these observations that Jesus had not been stolen.

VERSE 8.

The other disciple also now convinced himself of this, as he, probably at Peter's call, went into the tomb. *Καὶ εἶδεν καὶ ἐπίστευσεν* ('and he saw, and believed'). Many

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 662.

(for example, Augustine, Luther, Gerhard, Grotius, Bengel, Ebrard, Stier¹) explained this ἐπίστευσεν thus: he believed that, as Mary had said, He had been taken away. But, on the one hand, that could not be expressed by πιστεύειν ('to believe') absolutely; and, on the other hand, that was an object of sight, and not of belief (compare Lampe). 'Sed fidei erat, hinc colligere, quod non esset ablatus, sed quod redivivus factus ipse exierit. . . . Unde concludimus, ab hoc momento in ipsis monumenti huius tenebris animum Joannis fide salvifica resurrectionis Jesu, tanquam novo quodam orti solis justitiae radio collustratum fuisse' ('but it was the part of belief to gather from this that he had not been taken away, but that having been revived, he himself had gone forth. . . . Whence we conclude that from this moment, in the very shades of this tomb, the mind of John was illuminated with the saving belief in Jesus' resurrection, as with some new ray of the sun of righteousness that had arisen,' Lampe²).

Thus the parallel passage in Luke also understood it: θαυμάζων τὸ γεγονός ('wondering at that which was come to pass'). And thus say also most commentators. It is not 'the belief on Christ in general' (Hengstenberg), which indeed itself again must here first have had the belief in the resurrection as its presupposition. But it is, in correspondence with the situation, this belief in the resurrection, only it is just the first springing up of this belief in John's, and probably also in Peter's soul that is meant (compare ᾔδεισαν, 'they knew,' ver. 9, against Baur, Hilgenfeld, Hengstenberg, Godet). The narrator contents himself simply with uttering his own recollection of the matter. It was, however, a belief that rested still entirely upon this sensible observation (καὶ εἶδεν καὶ ἐπίστευσεν).

VERSE 9.

It did not rest upon the words of the Scriptures. With γάρ ('for') the Scriptures are contrasted with seeing: they

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1874, vol. ii. p. 5.

² Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 662.

needed such sensible perception in order to believe; for they did not yet, etc. Jesus must first open up to them the prophetic contents of the Scriptures, just as they also, only from the fact of the glorified corporality of Jesus, were able to understand the respective predictions concerning it.¹ Thus little, therefore, had the disciples expected what had happened to Jesus, and what they should experience. And thus certain is hence the fact of the resurrection, when they proclaim it. And thus unjustifiable is the opinion of those who, like Strauss, allege that the gospel history is a structure that proceeded from the Old Testament prophecies, since it was only upon the basis of the unexpected fact of the fulfilment that the prophecies unfolded themselves to the disciples.

The belief of the disciples took the same course as the development of belief in general, as it is depicted in the fourth gospel.² The first hold of belief was the sensible conviction, from which it only gradually became free, in order to base itself upon the word; compare on iv. 46 ff. The disciples therefore, in order to obtain belief in the resurrection of Jesus, needed a conviction that struck the senses (compare the reproof of Jesus, Luke xxiv. 25)—here first the negative, then in the appearance of Jesus the positive—before they reached the belief that believed without seeing, xx. 29. Hence we are to understand the words: ‘he saw and believed,’ from the fundamental thought and the entire plan of the fourth gospel. We here see the new belief in the resurrection of Jesus springing up.

VERSE 10.

After they have begun to form for themselves such a certainty (*οὐν*, ‘then’), they return home again.

VERSE 11.

Mary Magdalene had followed after. When the others go away, she remains standing at the tomb. It is unnecessary to assume that Mary did not meet the disciples again, and that they went home by another road (Meyer). It

¹ Compare vol. i. p. 112 ff.

² Compare vol. i. p. 178 ff.

was natural for them to say nothing to Mary of their believing suspicion; they hardly dared to confess it to themselves. So much the more does Mary stay at the tomb. Even if they had spoken to her of their belief, she would not have been able to make up her mind to forsake the spot. The calm observation of the disciples had needed no angel; the bandages in the tomb were to speak to them. The case was different with Mary. Her excitement was equally in need of, and susceptible of, special comforting. On what follows, compare our previous discussion.¹ Her grief finds vent in violent lamentation. The stronger *κλαίειν* ('bewail,' compare xi. 31, 33, 35) is used twice in ver. 11, and then again twice in vers. 13 and 15. Her grief draws her to the grave. She knows it is empty, but she cannot leave it; she must look into it.

VERSE 12.

Then she sees two angels sitting in the sepulchre. She is so excited that the miraculous ceases to be miraculous to her. The disciples had not seen the angels, because they were not to see them. We need neither to conjecture (Griesbach) nor to say mockingly (Strauss), that they must have hidden themselves. Nor need we assert, with Lücke, that 'all angelic visions in the New Testament belong to the subjective sphere of religious experience, and not to the general sensible sphere. This is my canon.' As if objective and sensible were identical!

When something supersensuous translates itself into sensible observation, it becomes perceptible by that one by whom, and to such a degree as, it was intended to be perceived. They appear in white garments,—for, as a matter of course, we are in thought to supply *ἱματίοισ*, 'clothes,' to *λευκοῖσ*, 'white;' compare Winer,²—because they belong to the world of light; compare, for example,

¹ Compare vol. i. p. 99 ff.

² Winer, *A Treatise on the Grammar of New Testament Greek*, sec. lxiv. 5; ed. Moulton, Edinburgh, T. and T. Clark, 1877, p. 739; ed. Thayer, Andover 1874, p. 591.

Rev. iii. 4, 5, iv. 4. There are two in contrast with the two men crucified on each side of Jesus. They sit, for they need not strive, but have guarded Jesus' body in peace. One sits at the head, the other at the feet, where Jesus had lain: for from head to foot Jesus' body had been under the care of the Father and of His servants.

VERSE 13.

The words addressed to her by the angels: *Woman, why weepest thou?* are sympathetic and calming. To be able to utter grief is a relief for the pain. Mary sees, and does not reflect who they are that speak to her; she knows nothing but her grief. She is so entirely taken up with her feelings, that, in comparison, all other sense and thought disappears, and she presupposes the same for all others. She therefore speaks of that which is affecting her, as if every one else must know it too. *They*—the hostile Jews, that is to her a matter of course—*have taken away my Lord*,—she does not say whom she means; she is perfectly sure that every one knows it. The words are almost exactly like those in ver. 2. This stirred her soul, as we see, unceasingly: ἦραν τὸν κύριον ('they have taken away the Lord'). Only here towards the strangers she speaks more fervently than towards the disciples: τὸν κύριόν μου, 'my Lord.' This only occurs, besides, in xx. 28, in the excitement of the moment; here, however, it is as the expression of a constant relation. It is only her heart that speaks. *And I know not where they have laid him*—'him,' who can think of any other? She repeats αὐτόν ('him') three times (ver. 15). Ἔησαν, ἔθηκαν ('they have taken,' 'they have laid'),—these reawaken all the unrest of her soul.

VERSE 14.

Thus, then, with these words, she turns away, without waiting for an answer. It was not a 'rustling' (for example, De Wette, Baumgarten-Crusius) that occasioned her turning round; the Risen One makes no rustling when he appears; it is her uneasiness that urges her to seek her Lord. Bengel:

'non attendit quis quid in sepulcro loqueretur; Iesum quaerit' ('she did not await what any one in the sepulchre might say; she seeks Jesus'). There stands Jesus before her unrecognised. Where the disciples seek him, there they do not find him; but where they do not expect him, there he is with them, wonderful, unknown if he does not give himself to be known. With this the evangelist refers to the contrast between the previous and the now opening relation of Jesus to his followers.

The reason that she did not recognise Jesus was not that his features had been disfigured by death, or by the pain of death, or that he had, as was alleged, borrowed the gardener's clothes (Paulus); nor was it that her eyes had wept so much, that they could not see aright; nor did the hastiness of her glance at him (Baumgarten-Crusius) prevent her from recognising Jesus. There can be no mention of a disfiguring of the features in the case of the one who had risen, and he got his clothes where the angels got theirs. We need only remember that the Risen One is only recognised when he desires to be recognised; compare the narrative of the journey to Emmaus, Luke xxiv. 16, 31, and Mark xvi. 12, ἐν ἑτέρᾳ μορφῇ ('in another form'), against Meyer.

VERSE 15.

It was natural that she should take him for the gardener,—ὁ κηπουρός, 'the' one who had to take care of this very garden; Bengel: 'articulus indicat magnum fuisse hortum, qui non posset esse sine hortulano' ('the article indicates that the garden was large, seeing that it had to have a gardener'). Who else could it be in the garden so early in the morning? (Meyer). *Sir*,—the helplessness of her grief makes her speak reverentially, because she is seeking aid,—*if thou*—σὺ with emphasis, a word of hope, in contrast to ἦραν ('they have taken,' ver. 13)—*hast taken him away*,—she does not designate Him more closely, not because she presupposes that the supposed gardener has heard her words to the angels (Meyer), which is arbitrary, but because in her feeling she presupposes that

all others also are thinking only of Him who fills her whole soul. *Tell me where thou hast laid him, and I will take him away, to bury him; κἀγὼ . . . ἀρῶ* ('and I will take'): 'The superabundant love in grief does not weigh its strength' (Meyer). Luther¹ says: 'She forgets both things, her feminine proprieties and person.'

VERSE 16.

In her excitement, without waiting for an answer, she had turned again to the tomb, as if she must find him therein (against Lampe, Lücke, Baumgarten-Crusius, Stier,² Hengstenberg); then Jesus calls her by name, with the old well-known voice: *Mary*. The tone of the voice touches her soul. She turns around quickly (*στραφέισα*), with the call, *Rabbouni*—only here and Mark x. 51, a dialectic parallel form with less distinct pronunciation for רַבִּי with the suffix. 'In this *Rabbouni*! is her whole soul' (Stier); hence the evangelist purposely kept this word. It is the former voice which she heard; it is the former name with which she salutes him, compare xi. 28. Hence it is the former fellowship for which she thinks he is given back to her and the others, and which she thinks now to renew in that she turns herself to him, in any case to embrace his feet (against Meyer; often *ἄπτεσθαι γούνων*, 'to grasp the knees,' in Homer).

VERSE 17.

Hence Jesus speaks to her: *μή μου ἅπτου* ('touch me not'). No one has a right to change these words (Vogel: *μή οὐ πτόου*, Schulthess: *σύ μου ἅπτου*, Gersdorf: *ἅπτου μου*). To assume that touching would have hurt Jesus (Paulus), has as its presupposition the impossible conception of a return of Jesus from an apparent death. To suppose that it would have disturbed the process of Jesus' glorification (Olshausen), is fantastic. Or did Mary desire to convince herself of the reality of Jesus, so that Jesus should have answered her that it was not necessary; that

¹ Luther, *Werke*, Erlangen ed., vol. i. p. 427.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1874, vol. vii. p. 15.

he was not yet glorified spirit, but still really corporeal (for example, Meyer, Baumgarten-Crusius)?

But she was certain, beyond doubt, of the reality of Jesus without this (*Paββουνί*, 'Rabbouni'), and without reflecting further how he could stand before her in the body, seeing that he really had been dead. Moreover, why should Jesus forbid her to do that which he calls upon the other disciples to do? And why should he not say to her as to them: for I am flesh and bone, etc., instead of saying so indistinctly: for I am not yet ascended? For she saw that he was not this, since she saw him standing before her; she needed, therefore, no assurance of that. Moreover, *ἅπτεσθαι* is more than *θιγγάνειν* or *ψαύειν*, and *μή μου ἅπτου* is not directly equivalent to 'noli me tangere' ('touch me not'). "*Ἀπτεσθαι* τινός means to hang upon something or some one, to make business for oneself with some one, 'se annectere, adhaerere alicui, commercium habere;' compare Grimm's *Lexicon*. But it is always meant externally, and not spiritually, as Lampe¹ explains it.

She desires to seize, grasp, hold Jesus, in order to enjoy his society, and to satisfy her love by this external contact; somewhat as that sinful woman who kissed and anointed Jesus' feet, as is related in Luke vii. 36 ff. (ver. 39, *ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ*, 'the woman who touches him,' compare ver. 44 ff.; ver. 47, *ἠγάπησεν πολὺ*, 'loved much'). Does Jesus now forbid her the touching as such, as though it were against decorum (Meyer)? But it was no more against it than the other case was. Besides, there were here no suspicious witnesses. Jesus gives the reason himself in the following words: *οὐπω γάρ κ.τ.λ.* ('for I am not yet,' etc.). There is no question that this is intended to give the reason for what precedes, and not for what follows.

What, now, are these words intended to say? Is it that he is upon the point of ascending into heaven, and that she therefore is not to detain him, because he is in haste

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 677.

(Kinkel,¹ Baur,² Köstlin,³ Lutterbeck⁴)? But the words do not read thus. Instead of 'for I am not yet ascended,' Jesus would have had to say: 'for I am just going to ascend.' The following present, *ἀναβαίνω* ('I ascend'), no more requires the assumption of the (or of an) ascension, which coincided with, or rather followed shortly upon (for vers. 1–17 still would lie in between), the resurrection, than do the similar presents in the farewell discourses: *ἰπάγω, πορεύομαι, ἔρχομαι πρὸς τὸν πατέρα* ('I go away, I go, I come unto the Father'; compare Hofmann⁵). Besides, the subsequent appearances of Jesus are intended to be appearances not of the ascended and returned, but of the Raised One. They only serve as a proof of this latter fact, of the resurrection, vers. 20, 21, 25, 27.

It is unnecessary to argue that Jesus does not refuse Mary the *ἅπτεσθαι αὐτοῦ* ('touching him'), because He, as Weisse⁶ strangely fancies, was still incorporeal, and was only clothed again with a body as a consequence of the return to his Father,—or because, as Hilgenfeld explains, after the death the *σάρξ* ('flesh') had in fact become what it in itself is, something utterly useless (vi. 63; see that passage, and the comments on it against this view): thus said Hilgenfeld in 1849;⁷ later, in 1868,⁸ he said it was because He was not yet an object of adoration, against which compare xx. 28. There is an evident opposition between what Mary desires, and what Jesus bids her do. She wishes to seize and hold her Master, blest in having Him again as she

¹ Kinkel, *Studien und Kritiken*, 1841, p. 547 ff.

² Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 221 f.; *Vorlesungen über neutestamentliche Theologie*, Leipzig 1864, p. 381.

³ Köstlin, *Der Lehrbegriff des Evangeliums und der Briefe Johannis*, Berlin 1843, p. 190.

⁴ Lutterbeck, *Der neutestamentliche Lehrbegriff*, Mainz 1852, vol. ii. p. 282.

⁵ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 185.

⁶ Weisse, *Die evangelische Geschichte kritisch und philosophisch bearbeitet*, Leipzig 1838, vol. ii. p. 395.

⁷ Hilgenfeld, *Das Evangelium und die Briefe Johannis nach ihrem Lehrbegriff dargestellt*, Halle 1849, p. 298.

⁸ Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1868, p. 436.

had before; but Jesus bids her go to the disciples, that is, to leave him, in order to be a messenger of the Raised One to the disciples.

Between stands now: *for I am not yet ascended to my Father.* That, therefore, is still awaiting him. For that very reason she shall not *ἄπτεσθαι αὐτοῦ*. This is not so meant as if the precious fellowship, as Mary desired to renew it, was to be resumed after his ascension, only then spiritually, not externally as before. Thus Grotius: ‘vis omnino frui amicitia mea. . . . At ubi ad patrem ascendero, veniet tempus, quum frui mea amicitia perfectissime poteris non terrestri contactu sed . . . spirituali’ (‘thou desirest to enjoy my friendship entirely. . . . But when I shall have ascended to the Father, the time will come, in which thou wilt be able to enjoy my friendship most perfectly, not by terrestrial contact but . . . by spiritual;’ similarly Lampe, I also earlier, Godet). But it will not do to assume such a change of meaning in *ἄπτεσθαι*, as that it should be supplied with *οὐπω κ.τ.λ.* (‘not yet,’ etc.) in an utterly different sense from the one intended in *μή μου ἄπτου*.

On the contrary, the Lord bids Mary not to cleave to him, but to bring the disciples word, because he is not yet ascended; this therefore is still awaiting him, and does not yet lie behind him. It is not the one who has already ascended who is standing before her; and accordingly it is not yet the time of which he had spoken, when he declared that he would go away to the Father, and would then come again to them. The time has not yet dawned at which the fellowship with him is to come to the goal of its completion. This is merely an intermediate time, during which they must content themselves with his spiritual society (compare Hofmann¹).

It is no little demand that Jesus makes upon Mary, when he desires her to be content with the certainty of his resurrection, and to console herself by the thought of that future society. For the present she is to announce to the others also this which has now become certain for her.

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol. ii. part i. p. 524.

Jesus contrasts the *πορεύου δέ* ('but go') with the *μὴ μου ἄπτου* ('cling not to me'). When he in this place names the disciples his brethren, he chooses the designation purposely. But it does not stand in a pragmatistical relation with the uncertainty Mary had betrayed concerning the reality of his corporeal appearance (thus Meyer earlier); for Jesus previously explains this designation in an entirely different way, Matt. xii. 50; Mark iii. 35. It is an expression for the loving fellowship which is to exist afterwards as it had existed before (Meyer, Godet). This is the more important, because Jesus by it owns those who had fled when he was taken prisoner (Bengel), and who had so little acknowledged him. That which Mary is to announce to them has the same meaning as that which the Lord has said to Mary.

I ascend, etc., refers to the preceding: 'I am not yet ascended.' The time directly at hand is for the disciples as little as for Mary, a time of external sensible fellowship; it is the time of the departure and of the distance of Jesus, in which they can be sure of him only in belief. Jesus says *ἀναβαῖνω* ('I ascend') in the present, not as if it stood at once, instantaneously before him (compare above), but because it is the next following, and the certain event. But when he now thereby is externally withdrawn from them, they are on that account so much the less to be led into anxious thought concerning him, the more sure they are able to be of the divine fellowship mediated by him.

For by the words: *to my Father and your Father, and my God and your God*, Jesus desires to name the relation in which he now has become perfected towards God, having as a son of the resurrection entered into a life in which he no longer has Mary for his mother, but only God for his Father, and that, indeed, now in a complete way, because the limitation of the flesh has fallen away, and that flesh has become entirely the spirit's. But what has happened to him has come to pass for the sake of his followers. For now God also has become their Father in a higher sense than before, because in Christ the glorified one. Even

here Jesus distinguishes between himself and the others, and says even here, where he combines himself most closely with men, not 'noster,' 'our,' but 'meus' and 'vester' ('my' and 'your') (Bengel, Lampe, Stier).

But in that Jesus now thus has become the perfected Son of the Father, the latter has nevertheless not ceased to be also his God, because Jesus has not ceased to be man. Jesus therefore adds this, but at once places parallel to it *θεὸν ὑμῶν* ('your God'); for because God is the God of Christ, he is also for the first time in a due manner the God of the disciples. In the Father and God of Jesus Christ they have, because they have Christ, also their Father and God (observe that the article is only put once). Hence Jesus places himself together with the disciples as his brethren over against God; though, nevertheless, distinguishing himself again from them; compare Heb. ii. 11. Jesus is silent here with respect to his mother, and doubtless not by chance.

VERSE 18.

And Mary went and did as she was bidden. The evangelist adds this purposely, in order to observe that Mary's belief was strong enough to be able to give up the sensible present, and also to open for the disciples the new period of belief without sight. This contrast of the old and of the new is the point of view of this narrative. Only because he overlooked this, did even Meyer, for example, behold here an irreconcilable difference from the report of Matthew (Matt. xxviii. 10, compare Mark xvi. 7), which only knows of appearances in Galilee; while Luke (Luke xxiv. 49; Acts i. 4), like this chapter, only knows of such as took place in Judea; and again the appended chapter that was from John represents the mingled tradition; thus on Matt. xxviii. 10. But that is due to a failure to recognise that these words of Jesus in Matthew refer to his promise in that gospel (Matt. xxvi. 32, compare Mark xiv. 28): *μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν* ('after I have risen I will go before you into Galilee'), and that this promise treats not merely of the

appearance of the Risen One, but also of the gathering together of those who had been scattered.

Indeed, according to Matthew, he did appear to the women on the day of the resurrection at Jerusalem, and therefore in Judea! That other appearance was to take place in Galilee, because Judea had rejected him, whereas he had found belief and won followers in Galilee. Hence Jesus did not order the disciples to Galilee for the sake of an appearance, but in order that he should there lead them into that knowledge, and work in them that certainty, which was determined for and was necessary for the new church out of Israel in contrast with the old one, and for the chiefs of the former in contrast with the chiefs of the latter.¹ All of this is left unnoticed by John. Why should and how could John therefore quote these words of Jesus? Luke, moreover, desires to report how that which was revealed to the disciples in relation to Jesus, by His appearance and by the Scriptures, was also committed to them as an object of their proclamation of Jesus. This preaching proceeds, however, from Jerusalem. Why, then, should Luke also lead the disciples to Galilee, and report about their stay there? (Compare Lichtenstein.²)

(2.) VERSES 19-23. *Jesus is Transferred into the Freedom of the Pneumatic Manner of Life, according to which He now Manifests Himself to His Own.*

The other evangelists rather lay stress upon the fact that Jesus, over against the fear of the disciples, exhibited himself as one who really was; John lays stress on the fact that He exhibited Himself as the same as before, and yet as one who had become quite different. Hence John is silent as to the touching and the eating. We have therefore no right to say that these traits were added by tradition (Meyer). We are to recognise that which is new and wonderful in the appearance of Jesus.

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 181 f.

² Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 460 ff.

VERSE 19.

In consequence of this, τῶν θυρῶν κεκλεισμένων ('when the doors were shut') serves neither as a definition of time (Heumann, Herder), nor merely as a characteristic of the disciples, but is intended to hint at that which is miraculous in the appearance of Jesus (thus commonly). It is not meant that the doors suddenly opened themselves 'ad nutum divinae maiestatis eius' ('at the nod of his divine majesty,' Calvin, Baumgarten-Crusius, Jerome, 'creatura cedente creatori,' 'the creature yielding to the creator'). But, in spite of the shut doors, Jesus came in to his disciples, as a testimony that his corporeality had undergone that change which the walking on the sea in that night, vi. 16-21, had foreshadowed—only that he is not yet removed from the earth, is not yet with God in heaven.

On the Lutheran side, this passage has been used for the doctrine of ubiquity. To that Lampe¹ replied: 'ad quid penetrasset et advenisset, si per omnipraesentiam suam illic erat?' ('to what would he have penetrated and come if he was there by his omnipotence?'). Against both sides it is to be said that Jesus was not yet in heaven, and therefore was not yet at the place of the omnipresence of God. Yet we see this much: he can be where he will. Here a being is meant as that of the peace-bringing Lord among his own.

His salutation εἰρήνη ὑμῖν ('peace be to you') is contrasted with the fear of the disciples. In their separation from the Lord they have anxiety; his nearness is security and peace. This also is foreshadowed by that occurrence in vi. 16 ff. Jesus had not parted from them without leaving his peace behind, xiv. 27, xvi. 33, yet so that we easily perceive that the peace in its fulness for the disciples is still a thing of the future. Jesus returns not merely wishing but bringing peace. Yet that also will not yet be the fulness of peace, since Jesus had not yet entered into the fulness of his being, and the disciples had not yet entered into the fulness of the continuing society with him.

¹ Lampe, *Commentarius*, etc., Amsterdam 1726, vol. iii. p. 686.

If, at parting, peace had been the aim of his words, so it was now at the beginning. For between these lies the event, of which his appearance is the double-sided testimony (compare ver. 20). Hence peace (*εἰρήνη*) is not mere feeling, or the like, but the new relation toward God wrought by that event, in so far as it, as a new position, enters also into the feeling.

VERSE 20.

But as now ver. 19 contains a contrast between the previous and the new being of the disciples, as it has been effected by Jesus' resurrection, so this ver. 20 contains the contrast between the previous and the new relation to Jesus—He shows them his hands and his side, in order to certify to them by the marks of the wounds that he is the same who died on the cross. Luke xxiv. 40 names the feet instead of the side; that is probably because Jesus desires to convince the disciples of the reality of his corporeality (thus also De Wette, against Meyer), which design also is served by the touching and eating. Here, on the other hand, the thing in question is identity. Hence also it says that the disciples rejoiced *ἰδόντες τὸν κύριον* ('seeing the Lord'). It is their Lord that they have again.

VERSE 21.

Jesus opposes their being sent away by him to this joy of the disciples at the reunion. But he does not utter this without having named again, by repeating the salutation, the blessing that was imparted to them by his resurrection. The second *εἰρήνη ὑμῖν* ('peace to you') is indeed not a parting word (thus Lücke, Baumgarten-Crusius, Stier), which would be an insufferably hasty change; it is an emphatic repetition of the salutation (Lampe, Bengel, Meyer), or used as a 'basis of their mission' ('fundamentum missionis,' Bengel). He brings them peace, now that he comes again to them, and in that he brings them peace as the commission with which he sends them away from himself. As Jesus had referred Mary Magdalene, from the sensibly mediated present, to belief which is no longer to

need sensible signs, so he refers the disciples, from their earlier intercourse with him, in which they were receivers, to their now opening vocation for him, seeing that they now must be actively at work (compare Hofmann¹).

He says here *πέμπω* ('I send') in the present, as he had said before *ἀναβαίνω* ('I ascend'). As little as he there ascends at once, so little does he here send them at once. They still will be eight days in Jerusalem, waiting for the event with which this going forth to an activity in their vocation was first to become a reality. Why, then, should not Jesus also there still remain upon earth, waiting for the time at which also the ascension was to become a reality for him? The present denotes in the one case as in the other only the contrast of the new with the previous old things, which there Mary desires, here the disciples desire to renew, but which old things Jesus must announce to them to be concluded and past. This their activity will be upon the analogy of his activity. As he was the Father's apostle ('patris apostolus,' xvii. 18; Heb. iii. 1), so are they to be Christ's apostles ('Christi apostoli'), namely preachers, witnesses, servants of the word. Jesus says this to set the disciples right in their thoughts about the future of the kingdom, the beginning of which they must now have expected with Jesus' resurrection. What follows refers to the calling that is awaiting them.

VERSE 22.

And when he had said this, he breathed upon them, and saith unto them: Receive holy spirit. In Gen. ii. 7 it is said of God: *ἐνεφύσησεν* ('breathed into'); similarly is this said here of Christ (Hengstenberg). As the breath of life proceeds from God, so here proceeds the breath of a new life from Christ. For the new life has become a new reality in him, the one raised and glorified. Hence he can say of the breath of his mouth, with which he breathes upon the disciples: *λάβετε κ.τ.λ.* ('receive,' etc.). For it is this that he calls *πνεῦμα ἅγιον* ('holy spirit'). It does not

¹ Hofmann, *Weissagung und Erfüllung im alten und im neuen Testamente*, Nördlingen 1844, vol. ii. p. 205.

fully correspond to the fact to see in the breath from the mouth only a symbol (thus commonly, for example, De Wette and Hengstenberg), or a symbol and means of the impartation of the Spirit (thus Calov: ¹ ‘symbolum, in quo cum quo et per quod dabatur Spiritus sanctus, erat flatus ille oris Christi, sicut deinde symbolum tale fuere linguae igneae,’ ‘that breathing of the mouth of Christ was a symbol in, with, and through which the Holy Spirit was given, just as afterwards the fiery tongues were such a symbol,’ Meyer). Still more incorrect would it be to conceive the whole matter only in the sense of a promise (for example, Grotius, Lampe), since Jesus does not say *λήψεσθε*, but *λάβετε* (‘ye shall receive,’ but ‘receive’).

On the other hand, it is far too much to see in this already the fulfilment of his promise in respect to the Spirit (Köstlin ²), in order to prove from this the preceding ascension and the reverse (Baur, ³ Hilgenfeld, similarly Keim ⁴). Not simply would the article have to be used if Jesus himself spoke of the promised paraclete, but this whole thing would not agree with the promise. For Jesus intends to send the paraclete down from heaven from the Father; he proceeds from the Father, and not from the mouth of the Jesus who was on the earth, xv. 26. Yes, the Father gives, sends him, at Jesus’ request, in Jesus’ name, xiv. 16, 26. Only a very tumultuous method of procedure can ignore the former and overlook the latter of these two facts. Compare also Weiss ⁵ against this.

The ‘quantitative’ distinction between the impartation of the Spirit here and at Pentecost, which Tholuck finds, permits too little of being conceived, and has no support in the text. We shall therefore have to return to the ‘qualitative’ that he rejected. But it is true we shall not be

¹ Calov, *Biblia illustrata*, N. T., Frankfort-on-the-Main 1676, vol. i. p. 822 a.

² Köstlin, *Der Lehrbegriff des Evangeliums und der Briefe Johannis*, Berlin 1843, p. 206.

³ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 223.

⁴ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 614.

⁵ Weiss, *Der Johanneische Lehrbegriff*, Berlin 1862, p. 239.

able to maintain the distinction, which has made itself at home in dogmatic exegesis, between the 'ministerial grace' ('gratia ministerialis') and the pentecostal 'charismatic grace' ('gratia *χαρισματική*'). For the thing in question here is not already the executing of a service, for which therefore an outfit were necessary, and the Spirit at Pentecost is not limited merely to charismatic gifts. Hence it will be safer, and not, as Tholuck thinks, 'idle' and 'trifling,' to proceed from the fact that *πνεῦμα ἅγιον* ('holy spirit') has not the article.

The emphasis accordingly rests on *ἅγιον* ('holy'). When they feel the breath of his mouth, they are to know that it is 'holy spirit' which they receive, because it is the breath of his glorified nature—a nature, therefore, that is removed from the fellowship of sinful humanity (compare Hofmann¹). This is not meant to signify that it is a 'holy middle-thing which is holy spirit, and yet not the Holy Spirit,' a conception which lies outside of the Scriptures (Meyer). It is ever one and the same holy spirit which dwelt in Jesus, and, vii. 39, was not yet, which the disciples here receive in the breath of Jesus' mouth, and which, nevertheless, was not poured out upon them until Pentecost. But its relation to Jesus and to his followers passes through a history. Previously decreed in Jesus, as the spirit of the one glorified and exalted, it is to become the might of the new life and of the church of Jesus. The point was not yet activity in the service of Jesus, and therefore not yet the impartation of a power of activity as at Pentecost, but the disciples were to be made certain of Jesus' glorification, as they were at Pentecost of his exaltation. Jesus therefore breathes upon them here with holy spirit, as he at Pentecost pours out the same over them from heaven.

On each occasion the presence of the Spirit is in correspondence with the life-stage of Jesus himself. The spirit here then stands, it is true, in relation to Pentecost. It is the earnest and pledge of the Pentecostal impartation,

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol ii. part i. p. 523.

ἀπαρχή, 'arrha pentecostes' (Bengel), and therefore an anticipation of it. The relation of the occurrence, and of the words here, to the outpouring of the Spirit, is analogous to that of the third chapter to baptism, of the sixth chapter to the Lord's supper, and of xvii. 1 to the ascension. We must, however, by no means so understand it as, with Lücke, to designate the feast of Pentecost as the 'culminating point of the impartation of the Spirit, which was constantly coming more to consciousness in the souls of the separate disciples.' For the things in question here are not proceedings in the consciousness and an inward process, but historical events which befell the disciples.

If the impartation of the spirit here served to make the disciples sure of the glorified condition of Jesus, and to warrant for them like a pledge the Pentecostal impartation, it made no fatal difference if one or another was missing from the circle of the disciples. It is arbitrary to assume, as, for example, De Wette does, that in Thomas' case the Lord made up to him eight days later what he missed this time, because he was not present. Had this come to pass, the evangelist would surely have reported it, because it would doubtlessly have belonged to the connection of his thoughts. But that certifying was afforded to Thomas in such a special manner, that this was compensated for to him thereby.

VERSE 23.

If ye remit their sins unto any, they are to be remitted unto them; if ye retain their sins unto any, they are to be retained. Ἀφίεναι is to free, from the custody of God; in contrast with this, remaining in the figure, κρατεῖν to hold fast, so that they remain in custody. What they thus do, that shall also be a fact before God. How is this connected with what precedes? Does this betoken the impartation of a special grace of office? Calov¹ says: 'ut antea iam acceperant Spiritum ratione sanctificationis, ita nunc accipiunt ratione ministerii evangelici' ('as before they had already

¹ Calov, *Biblia illustrata*, N. T., Frankfort-on-the-Main 1676, vol. i. p. 822 b.

received the Spirit by reason of sanctification, so now they receive it by reason of the gospel ministry'). But this is assailable on both sides. For before this the disciples had not had the Holy Ghost in the New Testament sense, but only received it at Pentecost, even for the personal life of belief. And there is no special Spirit of office in such a sense as that it should be bound to the office itself, and without further ceremony. The power of the forgiveness of sins does not lie in a special spiritual outfit, but in the word itself.

Our old dogmaticians saw in this passage the continuing authority of the office, without, indeed, giving a clear and satisfactory account of the relation of the impartation of the spirit, ver. 22, to this. At any rate, this was more correct than when, for example, Meyer finds in the impartation of the spirit a special and specific charismatic endowment, namely, that of the moral disciplinary power which was the special power of the apostolic office. Were this the case, John would have had to lay stress upon the fact that exactly and only the eleven were assembled, or that it only availed for them. On the contrary, the parallel passages, Luke xxiv. 33, 36 ff, speak against this (*οἱ ἑνδεκα καὶ οἱ σὺν αὐτοῖς*). Besides, all charismatic endowment without exception dates only from Pentecost.

Above all, with the catholic exegesis, to refer this charisma in general to those standing in office in all ages, is arbitrary. It is true that the occurrence, ver. 22, has a reference to the calling of the disciples, but not by the impartation of a special spiritual gift. That which took place in ver. 22 was, that the disciples were convinced that Jesus had entered into the condition of glorification, so that now holy spirit proceeds from him. But this is the practical exhibition of the reconciliation, namely, that the forgiveness of sins is now in existence, that the fellowship of Jesus Christ is possession of the forgiveness of sins. When, now, the disciples go out to proclaim him, and to receive men into his fellowship, this is the proclamation of the forgiveness of sins offered in him, and the appropriation, or, in the opposed case, the refusal of the same. In this sense the glorified one can give his dis-

ciples the assurance that their forgiving of sin or their retaining of sin is truth, because the forgiveness of sins is in him a fact (Hofmann ¹).

Hence, indeed, as our older dogmaticians taught, the 'power of the keys' ('potestas clavium') is here announced and confirmed; not because the office-bearers had by the power of the Spirit the capacity and authority to forgive sins, etc., but because the presence of the Spirit is the proof of the existing forgiveness of sins. But the abode of the Spirit is the church. The church is the possessor of the forgiveness of sins. And when it imparts and administers, or refuses this its blessing, the act is a reality that holds good before God. The church does this, however, through the office, which is commissioned to act in the name of the church.

This section, therefore, has shown not only the new pneumatic method of being on the part of Jesus, but also the effect which the manifestation of Jesus delivered from the death of sin has for his own followers; namely, that in his circle is the blessing of the forgiveness of sins and the vocation that imparts the same, and therefore the end of the history of sin. This, however, is conditioned upon the fact of the resurrection and new pneumatic manner of being on the part of Jesus Christ. In correspondence herewith the gospel will now close with the confession of and the certainty of the one transferred into this life, as both confession and certainty of belief, according to the present position of Jesus, have to shape themselves from now onwards.

- (3.) VERSES 24–29. *Jesus is Exhibited to his Followers as Lord and God, in order as such henceforth, although withdrawn into Invisibility, to be the Object of certain Belief.*

Jesus chooses the day of his resurrection for his next appearance. There is no question that it occurred at the

¹ Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1859, vol. ii. part i. p. 523.

same place as the preceding one (compare ver. 26 : *πάλιν ἦσαν κ.τ.λ.*, 'again were,' etc., against Olshausen : Galilee). The disciples had remained over the feast in Jerusalem. After they then had rested upon the next Sabbath, they desired also to celebrate in company the memory of the resurrection day. Perhaps they did this, too, in the expectation of a new appearance of Jesus, so that Thomas might have seen him (compare Lichtenstein,¹ Stier²). Compare also, as to Thomas, our earlier discussion.³

VERSE 24.

The reason that Thomas was not with the others may perhaps be found by a reference to the characteristics which are found to be his, if they are correct. His melancholy might prefer to live undisturbed in his grief.

VERSE 25.

His answer to the joyful news of the others sounds like a firm certainty, that that will never take place. 'Neque dicit : si videro, credam ; sed solummodo : nisi videro, non credam. Neque existimat, se visurum esse, etiamsi ceteri se vidisse dicant' ('He neither says : if I shall see, I will believe, but only : except I shall see, I will not believe. Nor does he think that he will see, although the others say they have seen,' Bengel). The fact that he only names the hands and the side of Jesus, and not also the feet, is of course no proof against the nailing of the feet (still Lücke and De Wette) ; to have named the feet also would have been too petty, and, moreover, an unfitting exactness. At seeing the nail-marks it read *τύπος* ('mark'), at feeling them *τόπος* ('place')—with A I, Syriac, Itala : but against B D L, which repeat *τύπος*, while *κ* senselessly : *εἰς τὴν χεῖραν αὐτοῦ* ('into his hand')—Grotius says : '*τύπος* videtur, *τόπος* impletur' ('a mark is seen, a place is filled').

¹ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 474.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1874, vol. vii. p. 123.

³ See vol. i. p. 84 ff.

VERSE 26.

Jesus waits eight days longer, partly in order to choose 'his' day again, partly to leave the disciples time to draw from the fact experienced, the consequences for their knowledge of Jesus and of the Scriptures. 'Interiectis ergo diebus nulla fuerat apparitio' ('therefore in the intervening days there had been no appearance,' Bengel). The disciples were together in the same house (ἔσω) as the time before (πάλιν). It says again: τῶν θυρῶν κεκλεισμένων ('the doors being shut'): is it for the same reasons as in ver. 19 (against Bengel, Meyer, Lampe)? They probably only wished not to be disturbed. It is mentioned, however, in order to designate the method of Jesus' entrance. The likeness of the evangelist's words here to those in ver. 19 is to call our attention to the fact of the likeness of Jesus' appearance. But this took place for the sake of Thomas. It is the third εἰρήνη ὑμῖν ('peace be unto you') with which he now enters among them. We have also here a conclusion of the appearances in Jerusalem. When the Risen One appears again, it will have another signification.

VERSE 27.

There is something rhythmical in Jesus' words. There are two parallel members with a concluding sentence. Jesus speaks purposely quite in the words of Thomas, 'ut pudore suffunderetur' ('that he might be filled with shame,' Lampe). The punishing word must correspond to the sinning word. It is of the same manner as xxi. 15 ff. Thomas is to see (ἰδε) and feel the nail-marks in the hands, and only feel the wound in the side. Bengel says: 'Si Phariseus ita dixisset: nisi videro, etc., nil impetrasset; sed discipulo pridem probato nil non datur' ('if a Pharisee had spoken thus: except I see, etc., he would have obtained nothing; but nothing is refused to the disciple already approved').

Jesus did not know of Thomas' words by information from the circle of the disciples (against Lücke), but his knowledge was, as a matter of course, an immediate one;

this, however, cannot of itself serve as proof of an absolute omniscience (even Grotius: 'repetit Thomae verba, ut se omniscium ostendat,' 'he repeats Thomas' words, that He may show Himself to be omniscient'). The appeal: *become* (γίνου, not 'be') *not unbelieving, but believing* (Meyer), does not point to the disposition (De Wette), but to the religious posture towards the revelation of salvation in Jesus. For he stood in danger of losing his belief in this.

VERSE 28.

Thomas is overcome, so that he does not do what he had so decidedly claimed; overcome as well by Jesus' miraculous appearance as by his miraculous word. Thomas embodies the impression Jesus' appearance makes upon him in the words of confession: ὁ κύριός μου καὶ ὁ θεός μου ('my Lord and my God'). It is not simply a cry, but it is a confession; otherwise the evangelist would not write so circumstantially: ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ ('Thomas answered and said unto him'). It is unnecessary to prove the fact that this confession is a confession of Jesus (εἶπεν αὐτῷ, 'said unto him'), and is not a cry addressed to God (against Theodore of Mopsuestia, Socinians, Paulus, Fritzsche; compare the detailed discussion of this in Calov's *Biblia illustrata*). Jesus, moreover, accepts this confession: 'agnovit Christus, utique repulsurus, si falso dictus fuisset deus' ('Christ accepts it, as he would have refused it if he had been falsely called God,' Erasmus).

The two phrases form a climax; for ὁ θεός μου ('my God') goes a step farther back; similarly to the relation of ὁ ὢν ἐπὶ πάντων ('who is over all') and θεὸς εὐλογητός ('God blessed') in Rom. ix. 5. Lücke tells us that Thomas was not in a 'dogmatic mood;' what difference does that make, seeing that Jesus nevertheless accepts the 'ejaculatory address'? Or should the 'cry' because of the 'mighty passion' be less suited for the service of the dogmatic conception (in Meyer)? But, as we have seen, Thomas' cry is at the same time a confession, in which he expresses what he has now experienced and recognised Jesus to be.

Beyschlag¹ thinks that this 'expression of an overpowering feeling' is securely protected from 'dogmatic demonstration' by xx. 17, 'my God and your God.' He ought rather to have said, that by comparison with that phrase the problem at once arises, to reconcile what is here said of the Godhead of Jesus Christ with what is otherwise certain of God.

Lücke speaks of the wavering meaning of *θεός* ('God'), referring to x. 35. Against this is merely to be said, that neither there (compare on the passage), and still less here, where the discourse reads so decidedly (compare also *ὁ κύριός μου*, 'my Lord'), is the thought in any way wavering or indefinite. Thomas names Jesus his Lord and God upon the basis of His present manner of being as Jesus has manifested it towards him (compare Hofmann²). By reason of his resurrection he has become the Lord and God for his followers, according to his external historical character. This truth is not to be brought to bear against the recognition of an 'original divine personality' (against Beyschlag, as above); the thing here spoken of in the first place is only the time then present.

Previously the disciples called Jesus *διδάσκαλος* ('teacher'); thus does Mary Magdalene name him even in ver. 16. Now he properly is called our Lord and God. Only in that does He and does his relation to us find its adequate expression. He is not *ὁ θεός* in the subject, the one whom we call God, but God in the predicate; *θεότης* ('divinity') is true of him. Thomas had indeed no time to think how the relation of Jesus the Lord and God to God the Father was to be conceived. He therefore also made no dogmatic statement, but a historical one. This word is historical, as is the beginning of the gospel, to which this end also corresponds. But it is a historical word of dogmatic significance, at least in the sense of the evangelist (compare also Meyer); for with design he contrasts this conclusion with that beginning. That which the evangelist there placed at the head as his confession, has exhibited

¹ Beyschlag, *Studien und Kritiken*, 1875, p. 453, note.

² Hofmann, *Der Schriftbeweis*, 2d ed., Nördlingen 1857, vol. i. p. 142.

itself historically as a fact, and thus has become historically the confession of the disciples. The way, however, by which it has reached this point, is belief on the Son of God. 'The Son of God' is the contents of the belief of the disciples, as also this belief is the goal of this gospel.

The gospel depicts the progressive development of this belief. Now at the close we see how the conception of the Son of God has extended and enriched itself for the disciples. That conception at the beginning consisted with the designation *ὁ υἱὸς τοῦ Ἰωσήφ* ('the son of Joseph,' i. 46)—how utterly differently now does Thomas designate the same one Son of God! Such development, purification, and perfection had the belief and the knowledge of the disciples won by the historical self-witness of Jesus. Then also the conception of 'Son of God' is only the full one when it combines these points in itself. He is fully proven to be the Son of God, in that he is proven to be our Lord and God.

VERSE 29.

The reply of Jesus does not merely confirm what Thomas said of Him, but also confirms the fact that the contents of belief absolutely—which is a belief on Him in that it is a belief on God—are now this, that one believe on Him the Son of God as his Lord and God. It does not agree with such a confirmatory design to put an interrogation mark after *πεπίστευκας* ('thou hast believed') (against Lachmann and Meyer). It is not a reproach of Thomas, because he had needed sensible conviction, so that this should the more strongly come to view by means of the interrogatory conception of it (against Meyer); for the resurrection belief of all the apostles rests upon eye-witness; the point was only to draw the right conclusion from this experience.

Now, however, a new time begins, in which such seeing will no more be granted for the sake of belief. It may indeed serve to put him to shame, to think that he himself had not already made a beginning with this time, but had insisted on cleaving to the manner of the foregoing, now concluded, time, in which *σημεῖα* ('signs'), sensibly mediated

self-witness of Jesus, lay at the basis of all belief. Over against this is placed a *μὴ ἰδεῖν καὶ πιστεύειν* ('not seeing and believing'). The intention of this contrast is not to demand pure internality of the certainty of belief, which has freed itself from all elements that are not its own essence (Baur¹). But the word of the apostolic preaching of Christ is referred to as the occasion and basis of belief. The apostles have the vocation of the *μαρτυρία* ('witness') in the power of the Spirit, xv. 27, in order that the world believe. And again, they only give such testimony 'because they have been with him from the beginning,' xv. 27, and therefore upon the basis of their eye-witness.

Hence this distinction between the apostolic and the post-apostolic belief is here emphasized. For us, nothing but the word is given as the occasion of and foundation for belief, whereas there, belief progressed from the *σημείουσ* ('signs') to the word. That alone now is true belief which can do without all other supports. He who believes upon the testimony of the word, then has the contents of his belief also as a possession. On this account are these believers praised as blessed. This blessedness (*μακαριότης*) takes effect when they believe. Viewing them backwards from that blessedness, these appear as such who have not seen and yet who have believed (Meyer). This is the reason for the aorists *ιδόντες* and *πιστεύσαντες* ('seen' and 'believed'), and we have no need to ascribe to them, with Lücke and Stier,² the significance of customary action, which cannot be exhibited in the New Testament.

That now which such believers possess, by reason of which they are blessed, is Jesus in the life-position of *κύριος καὶ θεός* ('Lord and God'), and therefore that corresponding life itself. Such blessedness is also the possession of Thomas, because he in truth believes, and in consequence has the Son of God and His divine life. But it is true yet of him only, because he still stands at the end of the old time. From this time forward only those are blessed

¹ Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 228 ff.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1874, vol. vii. p. 135.

who believe without seeing, because they who desire to see will not come to belief. Compare 1 Pet. i. 8.

The conception of the Son of God is as we see completed, in that *ὁ κύριός μου καὶ ὁ θεός μου* are taken up into it as essential points. And with it also is completed the conception of belief, in that it is now entirely freed from the sensibly perceived *σημεῖον* ('sign'), and is based upon the word of Jesus' self-testimony. With this the evangelist has reached the conclusion of his task.¹ And he can close by giving the readers an account of this task.

(4.) VERSES 30, 31.

VERSE 30.

With these last words the evangelist looks back over his whole book.² Thus also Bengel, Lampe, Tholuck, De Wette, Baumgarten-Crusius, Maier, Meyer, Hengstenberg, and Godet, against the opinion of Olshausen, Lücke, and Baur, that the evangelist means simply the exhibition of the Raised One; a view which refutes itself even by *πολλὰ ἐποίησεν ὁ Ἰησοῦς* ('many things did Jesus') alone, without *α μετὰ τὴν ἀνάστασιν* ('after the resurrection'), or the like, *ἐν τῷ βιβλίῳ τούτῳ, ταῦτα . . . ἵνα πιστεῦσητε κ.τ.λ.* ('in this book, these things . . . that ye might believe,' etc.). At any rate, this view is made utterly impossible by the signification of these concluding words in general. As to this signification in its connection with the entire design of the gospel, compare our earlier discussion.³

Πολλὰ μὲν οὖν, 'multa quidem igitur' ('many things, therefore'), summarizes by way of conclusion, and prepares for the succeeding *ταῦτα δέ* ('but these'). *Καὶ ἄλλα*, and other things still that are not noted here. Jesus has exhibited himself in a rich manner as the Son of God, for the sake of belief. His self-exhibition is characterized as *σημεῖα* ('signs'), seeing that they do not fall under consideration merely as miraculous deeds,—whence they are not called *ἔργα* ('works'), or the like,—but as significant manifesta-

¹ Compare vol. i. p. 178.

² Compare vol. i. p. 179.

³ Compare vol. i. pp. 176-188.

tions, which are to cause him to be recognised as the one who he was.¹

The evangelist adds: ἐνώπιον τῶν μαθητῶν ('before the disciples'), not merely to emphasize the credibility (Meyer), but in order to lay stress upon the fact that Jesus in the first place exhibited *himself* for the sake of the disciples, to effect belief here. For in the first and second chapters even, he began to produce belief above all in this circle. And when he extended his self-presentation to Israel in general, even this always took place at the same time, with a view to the disciples, as he indeed at the last also withdrew himself unto them. That, however, which in the first place served to effect belief in the circle of the disciples, is now used by them to extend the circle of belief over the world.

VERSE 31.

For this purpose, then, shall this gospel account of the self-witness of the Son of God serve. It is only a limited report (πολλὰ . . . ἄλλα . . . ἃ οὐκ κ.τ.λ., 'many things . . . other things . . . which are not,' etc., ver. 30): this the evangelist remarks expressly, in order to emphasize the point of what unending richness Jesus' life had been; and how well founded therefore belief in Him is, when even what is here reported proves him to be the Son of God. This is the contrast that lies in those words, and not the contrast with tradition by word of mouth or with other writings, in which those πολλὰ ἄλλα σημεία ('many other signs') should be contained (thus Meyer earlier; Godet: *τούτω*, 'in this,' is emphasized with reference to the synoptic gospels, which he therewith confirms, and the design of the supplementing of which he hints at—which is too forced); of course we are not to understand by τὸ βιβλίον τοῦτο ('this book') the four gospels, as Lampe² does. What has not been handed down by tradition did not for that reason take place aimlessly, for it served to effect the belief of the disciples. This belief, moreover, has overcome the world,

¹ Compare vol. i. p. 179.

² Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 716.

and continues to do it more and more. Thus even what is unknown works in their belief.

The *σημεῖα* (*ταῦτα*, *scilicet* *σημεῖα*, 'these things,' namely 'signs'), the object of the apostolic word and no longer of sensible perception, are intended to serve belief (*πίστις*). The address *ἵνα πιστεύσητε*—or, with *κ* B: *πιστεύητε*—('that ye might believe') directs itself to a definite circle of readers (against Brückner), and not to all readers in general. John means his circle, among whom he worked. But in that he wrote his gospel for them, he nevertheless wrote it also at the same time for the church in general. He addresses the former, it is at the same time valid for the latter. "*Ἰνα πιστεύσητε*, 'scopus evangelii' ('aim of the gospel,' Bengel): the gospel desires to work and mediate belief, not Gnosis; it wishes to serve religion, not speculation. The fulfilment of the Old Testament in the full revelation of the Father, in the one who proceeded from God himself, who stands in an absolute divine fellowship founded in the heavenly sphere, who bears the fulness of the gospel in himself: such are the contents of belief on Jesus as the Christ, the Son of God. He is the Messiah,—a refutation of the alleged anti-Judaism of the fourth gospel,—but only because he is the Son of God in that absolute sense. Hence this succession of *ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ* ('the Christ the Son of God').

And that ye believing—the possession is given in and with the believing posture itself, for belief is an appropriating posture—*may have life in his name*, that is, mediated by this which is the nearest object of belief. Belief attaches itself to the 'name' (*ὄνομα*), that is, the revelation of the essence of Christ, and holds fast to it; therewith belief has the *ζωή* ('life'), that is, the essential blessing of salvation, to impart which, as the contents of God and of Himself, v. 26, in so far as these contents are for us, He has revealed Himself for the sake of belief. *Ζωή* has no article, because the thing which we have in and with Him is to be named predicatively.

If 'the Son of God' is the personal fundamental idea of the gospel, 'life' is the material fundamental idea, and

‘belief’ is the mediation between the objective and the subjective existence of the same. Thus in the closing words are combined the fundamental thoughts of the entire gospel, as they have unfolded themselves to us in their historical and internal variety, upon the way which we have traversed. Accordingly, I think I may consider myself absolved from the necessity of a special proof of the manner in which what we developed, in the fourth and fifth sections of the introduction, as to the design and arrangement of the gospel, has confirmed itself in the presentation of the contents of the gospel itself by means of the exposition.

APPENDIX.



CHAPTER XXI.

APPENDIX.

CHAPTER XXI. 1-23. THE VIEW INTO THE FUTURE.

IT is unquestionable that this chapter forms an appendix added to the gospel book. It is true that Hengstenberg, following the example of Guericke and Olshausen, declared the closing chapter an integral part of the gospel, and said that the view that it was a supplement was due to 'a lack of insight into the structure of the gospel;' but unfortunately he did not state any closer reason for this. On the other hand, Hoelemann¹ has tried to confirm thoroughly that view, as it was also held by Hengstenberg. It is said, that whereas xx. 30 f. only forms the conclusion of the historical report of the σημείωσις ('signs,' from chapter ii. onwards), the prologue demands a corresponding parallel in an epilogue, which chapter xxi. brings, and thus closes duly the whole work.

But the entire argument, with its far-sought references and parallels, is wrecked past recovery upon xx. 30 f., which it is arbitrariness that struggles against evidence, not to hold for the close of the gospel book. It is natural that we should find in chapter xxi. manifold references to the gospel, since it was intended to be an appendix to this book. From the fact that this appendix is found in all the manuscripts, it is clear that it must have been added to the gospel at a time in which it had not passed beyond the bounds of its first circle. Even in the case of ver. 24 it is not doubtful that it was not added later, but that it formed from the very first a part of the appendix.

The authorship, however, of this appendix has been

¹ Hoelemann, *Bibelstudien*, Leipzig 1860, vol. ii. pp. 61-88.

doubtful since the time of Grotius, who saw in it a supplement added, after the apostle's death, by the Ephesian bishop, perhaps by the presbyter John. After Grotius, this appendix was denied to John, or at least to the author of the gospel, by Clericus, Semler, Paulus, Gurlitt,¹ Bertholdt, Seyffarth,² Lücke, De Wette, Credner, Wieseler (dissertation 1839: written by John the presbyter after the death of the apostle), Schweizer, Bleek, Grimm,³ Baur and his school, Scholten,⁴ Keim⁵ (passes for the presbyter John's work, and arose about 160 A.D.!).—Ewald, Baumlein, and Brückner consider it indirectly from John.—It is regarded as directly from John by: Calov, Wetstein, Lampe, Hug, Wegscheider,⁶ Handschke,⁷ Erdmann,⁸ Weber,⁹ Guericke, Redding,¹⁰ Frommann, Tholuck, Olshausen (Baumgarten-Crusius), Weitzel,¹¹ J. P. Lange,¹² Laurillard,¹³ Tiele,¹⁴ Meyer, Ebrard, Hoelemann, Hengstenberg, Godet.—Hilgenfeld¹⁵ declares it as originally a part of the gospel.

¹ Gurlitt, *Explicatur c. 21 evangelii Joannei et simul de eius auctoritate exponitur. Lectionum in Novum Testamentum specimen tertium*, Hamburg 1805.

² Seyffarth, *Ein Beitrag zur Special-Charakteristik der Johanneischen Schriften besonders des Johanneischen Evangeliums*, Leipzig 1823, p. 271 ff.

³ Grimm, *Zeitschrift für wissenschaftliche Theologie*, 1875, p. 271.

⁴ Scholten, *Das Evangelium nach Johannes*, translated by H. Lang, Berlin 1867, p. 56 f.

⁵ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 561 f.

⁶ Wegscheider, *Versuch einer vollständigen Einleitung in das Evangelium des Johannes*, Göttingen 1806, pp. 172–186.

⁷ Handschke, *De ἀιθρία c. 21 evangelii Johannis e sola orationis indole diiudicata*, Leipzig 1818.

⁸ Erdmann, *Bemerkung über Joh. 21*, Rostock 1821.

⁹ Weber, *Authentia capitis ultimi evangelii Johannis, huiusque evangelii totius, et primae Johannis epistolae argumentorum internorum usu vindicata*, Halle 1823.

¹⁰ Redding, *Disputatio de authentia capitis ultimi evangelii Johannis*, Groningen 1833.

¹¹ Weitzel, *Studien und Kritiken*, 1849, p. 601 ff.

¹² Lange, J. P., *Leben Jesu*, Heidelberg 1847, vol. iii. (translated, Edinburgh 1872).

¹³ Laurillard, *Disputatio de locis evangelii Johannis, in quibus ipse auctor verba Iesu interpretatus est*, Leyden 1853, pp. 62–79.

¹⁴ Tiele, *Specimen theologicum continens annotationem in locos nonnullos evangelii Joannei, ad vindicandam huius evangelii authenticam* (inest excursus de capite xxi.), Amsterdam 1853, pp. 115–151.

¹⁵ Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1868, p. 434 ff.; *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 717.

Weitzel, Lange, Hoelemann, Hengstenberg, declare vers. 24 and 25 to be Johannean; Meyer says ver. 24 without ver. 25.

The whole question cannot be decided upon external, but only upon internal grounds. Above all, the language is Johannean. The alleged or real variations are unimportant, as is also acknowledged by Credner¹—‘examined on the internal side, this chapter exhibits nearly all the peculiarities of the Johannean style,’—Baumgarten-Crusius²—‘it still has quite the character of the gospel, even in the materials of the language,’—and Bleek³—‘in its style and in its whole character reminds us in many ways of John.’—What Lücke⁴ objects to this, from the other side, is of very little force. He thinks it is uncommon for Jesus to call the disciples *παιδιά* (‘children’); John in the gospel always has *τεκνία*. He ought to say: once, namely xiii. 33, for it does not occur more than once in the gospel, whereas *παιδιά* also occurs in 1 John ii. 13, 18. It is no proof at all that a few other words, such as *τολμᾶν* (‘to dare’) and *ἐξετάζειν* (‘to ask’), xxi. 12, do not happen to occur elsewhere in John. Thus, for example, *τολμᾶν* also occurs only once in Matthew (xxii. 46) and Luke (xx. 40); and *ἐξετάζω* occurs only twice in Matthew (ii. 8, x. 11), and elsewhere not at all. Besides, Lücke himself, at ver. 8, acknowledges the appearance of authenticity.

As far as the subject-matter is concerned, the symbolic and prophetic character of the first occurrences is as little an argument against the Johannean authorship, as, for example, at vi. 16 ff., and the narrative here is as plain as in that passage. Moreover, the conversation with Peter is of such loveliness, delicacy, refinement, and fitness, that it must be declared completely worthy of John. Single points that some have taken offence at, as vers. 18 and 19, quite coincide with earlier matter; compare xii. 33, xviii. 32.

¹ Credner, *Einleitung in das Neue Testament*, Halle 1836, p. 232.

² Baumgarten-Crusius, *Theologische Auslegung der Johanneischen Schriften*, Jena 1845, vol. ii. p. 176.

³ Bleek, *Beiträge zur Evangelien-Kritik*, Berlin 1846, p. 181.

⁴ Lücke, *Commentar über das Evangelium des Johannes*, 3d ed., Bonn 1843, vol. ii. p. 807.

Compare the detailed proofs of this in Laurillard,¹ Tiele;² and against Scholten's assertion of linguistic variations, compare Hilgenfeld.³

Thus all appears to point to Johannean authorship; unless, indeed, a scholar of John's should have added this conclusion in the language and manner of the apostle, upon the basis of John's narrative and under his eyes. It would then, of course, have to be considered Johannean. The designation of the evangelist without naming his name, ver. 20, moreover, is quite in accordance with the Johannean manner. It is true that ver. 24 f. (compare upon the passage) cannot proceed from John. In this Credner⁴ saw a reason for denying authenticity in the strictest sense to the whole chapter; for then the gospel would be without a conclusion. But the gospel is closed and concluded already with chapter xx. And chapter xxi., even according to John's design, was not to be a part of the same, but an appendix, that exists and concludes for itself.

Whether the Ephesian presbyters begged him for the writing down and adding of this history, as the Muratori fragment says of John's gospel in general ('Johannes ex discipulis [scilicet Jesu] cohortantibus condiscipulis,' etc., 'John, one of the disciples [namely of Jesus], his fellow-disciples exhorting him,' etc.; compare also Credner⁵), as is not improbable,—or whether he did it of his own motion: he doubtless had his good reason for it. The whole chapter looks forward to the work of the church upon earth. Founded by Peter's testimony and activity, her way led, after his example, in the following of Christ and of His sufferings. She does not set the end of these for herself, and must not think of them as coming too early; but after the example of John, she has to wait until the Lord brings her home. It is therefore not merely a personal appendix

¹ Laurillard, *Disputatio de locis evangelii Iohannis, in quibus ipse auctor verba Iesu interpretatus est*, Leyden 1853, p. 69 ff.

² Tiele, *ut supra*, p. 115 ff.

³ Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1868, p. 441 ff.

⁴ Credner, *Einleitung in das Neue Testament*, Halle 1836, p. 235.

⁵ *Ibid.* p. 237.

(Baumgarten-Crusius¹), but at the same time a church-historical one.

If we should attribute the apocalypse to the evangelist, and put it later than the composition of the gospel, then the revelation received could well have discovered to the evangelist the sense of these stories and discourses, and have determined him—after he had related the same at first probably more as a personal experience in the series of the remaining appearances of Jesus—to put an end to the misunderstanding that had arisen from this in relation to his person, by teaching them to recognise the symbolic prophetic significance of this occurrence. In order, however, to connect it externally, he observes, in correspondence with the construction of the gospel, that it was the third appearance before his disciples, ver. 14. We might, it is true, take offence at the close, ver. 23, and at least ask for ver. 24 as a rounding off. Thus Meyer. But it fits best with the typical-prophetic character of the occurrences of this closing chapter, that the evangelist should close with a reference to the future, and not with a retrospective reference to his book and the past contained in it, that is to say, with ver. 23, and not with ver. 24.

Even in ver. 14 he desired to attach this story only externally to his gospel, but not so to make it a part of his gospel, that he could at the end have glanced back comprehensively at the gospel itself. If, however, the evangelist delivered over his book to the Ephesian church, it might well have happened that they wrote this appendix to the gospel, and that then a prominent member of the church, perhaps from the presbytery, added a closing word, which should stamp upon the whole book the seal of confirmation.

(1.) VERSES 1-8. *The Significant Draught of Fishes.*

VERSE 1.

As far as can be the case with a supplement, the evangelist connects his supplement with the preceding narratives

¹ Baumgarten-Crusius, *Theologische Auslegung der Johanneischen Schriften*, Jena 1845, vol. ii. p. 176.

by *μετὰ ταῦτα* ('after these things'). He does it with the formula that he prefers to use for carrying on the account.¹ We are transferred into the time before the return to Jerusalem; into the forty days in general, without more definite notation, because this was not necessary for the design of the narrative. The fact that we find the disciples in Galilee at this time does not conflict with Luke xxiv. 49, Acts i. 4 (against De Wette, Meyer). For Luke draws together into one the entire time from the day of the resurrection to the ascension, in order to characterize the close of Jesus' stay with his disciples as the conclusion of the previous fellowship, and as the founding of a new efficiency and fellowship with Jesus,—(as to the relation of Luke's gospel and of the Acts, see Baumgarten-Crusius on Acts i. 11),—without paying attention to the external relations of time, because he had to do, not with the external history, but merely with that point of view.

Ἐφάνερωσεν ἑαυτόν ('showed himself') it is said of Jesus; not merely *ἐφάνη* ('he became visible'). We have here, therefore, the same manner of representation that we find also at other points in regard to the appearances of the Risen One: he comes out from the sphere of invisibility in which he moves himself for himself, and in free disposition of himself gives unto himself an appearance. His corporeality has already become entirely the spirit's; and although he makes himself known to his disciples in a different manner from the one used later, the reason for that, as we have seen, lies rather in a regard for the disciples, and not, perchance, in the incompleteness of his glorification (against Meyer). *Πάλιν* ('again'), as ver. 14 shows, connects this appearance with the two previously narrated, xx. 19, 26, as of similar character.

Ἐπὶ τῇσθ θαλάσσησθ ('at the sea')—the genitive, because the shore is above the sea; otherwise, iv. 6, v. 2, *ἐπὶ*, with the dative—is to be connected with *ἐφάνερωσεν* ('showed'), and not with *τοῖσθ μαθήταισθ* ('the disciples'). Jesus showed himself at the sea of Galilee to his disciples, who had temporarily returned to their previous occupation.

¹ Compare vol. i. p. 26.

It will be remembered how he had long before, in like manner, called them away from their occupation, unto the continuing fellowship with his wandering life in Galilee, and unto the preparation for their apostolic calling, Matt. iv. 18-22, after they had again returned to their business, while Jesus had withdrawn himself for a short time into retirement, after their first following of him, John i.-iv. We are therefore from the outset reminded of that occurrence, and called upon to understand the succeeding event from the analogy with that earlier one.

Matthew in his report only had in view the above-mentioned contrast, seeing that he here sketches Jesus as the successor of the Baptist. Luke v. 1-11 has treasured up for us the historical circumstances, and that so that we are to recognise from them the signification of the calling, and of the new official activity appointed to the disciples. To make the narrative in Luke form itself from this later event by tradition (even Meyer), is arbitrariness, since a design on the part of Jesus to place the future of their calling directly before the eyes of his disciples, by recalling to them the circumstances of that earlier calling, is quite suited to the circumstances.

The evangelist introduces his narrative in a ceremonious way, in the form of continuation by repetition, such as is not found elsewhere in John, but with designed emphasis, which is explained by the opposition to misinterpretation in the tradition: *ἐφάνερωσεν δὲ οὕτως, scilicet ἑαυτόν* ('on this wise showed he himself'), not *τὴν δόξαν αὐτοῦ* ('his glory,' Hengstenberg, after ii. 11; but it is far-fetched). Thus also what follows, vers. 2 and 3, is somewhat circumstantial, and serves to emphasize the importance of what follows.

VERSE 2.

We find the disciples—quite different from Matt. iv., Luke v.—living like a family; and we see in Nathanael of Cana, and Thomas, two whom we do not meet elsewhere in this occupation. Thomas and Nathanael are named—they recall to us significant events of the gospel at the beginning and at the end; but the two last are not named.

doubtless because the former occur in the history of this gospel, but the latter not (against Lightfoot, Lampe,¹ and Hengstenberg, who think of Andrew and Philip). We therefore shall have no reason, against ver. 1, to argue that these two last were not apostles (for example, Meyer). Nor are they any more 'subordinated persons' than the former two, of whom nothing is mentioned but their names. The not naming the two others, for the above reason, is quite suited to a narrative which is only intended to be an appendix to the gospel. If this be the case, then the sons of Zebedee (οἱ τοῦ Ζεβεδαίου) must be known from the gospel, that is, a son of Zebedee is to be found in the 'beloved disciple.' That these are not called by name, and that they are mentioned only so late, and not at once after Peter, betrays the author of the gospel and of this appendix (compare Bengel).

VERSE 3.

The motion comes from Peter.² In Luke, Simon 'says' to the Lord that they have caught nothing all night; here it is especially 'reported.' The evangelist, therefore, is concerned to show clearly how all success of the apostolic official working is conditioned solely upon the Lord's miraculous power. For the call, Matt. iv., Luke v., directs us to see in this occurrence an image of the apostolic official work. Hence there was no need of an explanatory word upon the part of Jesus for the disciples, or upon the part of the evangelist for the readers, because the explanation had already been given by that occurrence. Weitzel³ gives this draught a more special reference to the activity of the apostles among the Jews; while the rich catch which the seven make after the Lord's words, at the right side, is said to mean the blessed success among the heathen. Similarly Hengstenberg, Godet, Hilgenfeld.⁴

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 725.

² Compare vol. i. p. 90 f.

³ Weitzel, *Studien und Kritiken*, 1849, p. 618.

⁴ Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1868, p. 446.

That, however, is contradicted, not merely by Gal. ii. 9, but also by Acts ii.-v., vi. 7, xxii. 21. The disciples work in the night in vain, without commission from their Lord, of their own motion, as we distinctly hear from *ὑπάγω ἀλιεῖν* ('I go a fishing') and *ἐρχόμεθα καὶ ἡμεῖς σὺν σοί* ('we also go with thee'), the I, we, etc. Hence also the evangelist does not choose the otherwise common *ἀκολουθεῖν* ('to follow'), or the like. Thus would it go with the disciples if they should begin their calling in their own strength. On the contrary, richly should their work be blessed if they should do it at the direction of the Lord. The fundamental thought here is the same as is contained in that command, Acts i. 4, *περιμένειν τὴν ἐπαγγελίαν κ.τ.λ.* ('to await the promise,' etc.).

VERSE 4.

The day broke. There stood Jesus suddenly (*ἔστη*) on the shore. He comes to them no longer at night, as at vi. 16 ff., but with the dawn of the new day; and he no longer, as before, treads upon the water, upon which the disciples are working (compare Grotius and Bengel). He stands on the shore, unrecognised by the disciples. For the Risen One is only recognised when and by whom he desires to give himself to be recognised; compare xx. 15, Luke xxiv. 31.

VERSE 5.

His love addresses them as *παιδιά* ('children,' Bengel: 'appellat quasi ignotus, amanter, e sublimi,' 'he addressed them as an unknown man, lovingly, from above;,' on the Johannean use of language, compare above¹), perhaps designedly, not as *τεκνία*, as xiii. 33, because he does not yet desire to let himself be recognised, but at least with a similar design. *Παιδιά* contains rather the force of subordination. He asks whether they are in possession of fish (*ἔχετε*, 'have ye,' with emphasis at the close), in a way (with *μή*) that expects a negative reply. The address and the question are alike to strike them. It was a matter of

¹ Compare above, p. 353.

course that he meant 'fish' by *προσφάγιον*, 'sauce.' He does not, however, present himself as one who desires to buy fish from them (thus Chrysostom, Euthymius, Lampe), but as one who desires a fish for himself for breakfast, or who will breakfast with them. They could neither know nor presuppose that he had already a fish for himself, ver. 9 (De Wette).

VERSE 6.

That, however, was only to serve as an introduction to his summons. The disciples obey him without hesitation. As Lampe¹ correctly observes, they might well have taken him to be a man who was familiar with fishing and with the sea, who it may be had remarked something on the other side from which he made this inference to a favourable draught. *And now they could no more* (as before) *δραω ὑπρ.,—ἐλκύσαι*, in distinction from *σύρειν*, ver. 8, 'trahere,' 'to drag forth,'—*because of* (*ἀπό*: it proceeded from the multitude) *the multitude of the fishes*.

It is unquestionable that the occurrence is intended to have a symbolical signification. This is confirmed by the reference to the similar event at the calling of the disciples, Luke v. 2 ff., as well as by the designation of the ones called, as fishers of men, Matt. iv. 19 and parallels. Thus, then, has the draught of fishes also ever (Chrysostom, Augustine) been understood. But the reference of the left side of the ship, and of the night-labour in vain, to the work among Israel, has already been rejected above as arbitrary. We shall rather have to be satisfied with Grotius' interpretation of this: it was to be shown 'that human labour was in vain without divine grace' ('frustra esse humanum laborem sine divina gratia'), only with special reference to the apostolic official activity.

VERSE 7.

Jesus might well be recognised from the miraculous character of the occurrence, as well as from the similarity

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 729.

of it to the earlier miracles,—which similarity forced itself involuntarily upon them,—even though his form upon the bank did not appear to be like the old one. That John recognised Him first, but that Peter first hurried to Him, and that at once, as soon as he but heard (ἀκούσας) that it was the Lord, has its foundation in the character of each of them.¹ It is his swift decision, which put him at the head of the apostles, and which he afterwards manifested in the leading of the church (Hengstenberg, Godet).

We do not need to think of Peter as entirely naked because of ἦν γὰρ γυμνός ('for he was naked') (against Godet, as Calov: 'prorsus nudus, tectis solummodo quod et inter barbaros Indos solent, qui nudi incedunt, pudendis'—'quite naked, the loins alone being covered, as is the custom even among the barbarous Indians, who go naked'). For every one who only wore the under garment could be called naked; compare 1 Sam. xix. 24; Job xxiv. 10; Isa. xx. 2. He probably had on an apron or a shirt יָרֵךְ (Meyer; Judg. xiv. 12; Isa. iii. 23; Prov. xxxi. 24). But he girded upon him his upper garment—ἐπενδύτησ, doubtless a linen workman's smock-frock, used commonly not only by fishermen, but, according to the Talmud, which itself has the word סתנא, by workmen in general, provided with pockets, and worn over the shirt, a kind of blouse,—since he desired to go to Jesus, 'having reverence towards the presence of the Lord' ('reveritus præsentiam domini,' Bengel). It is not as Hengstenberg says: he girded the smock-frock that he had on because of swimming. For with the ἐπενδύτησ he could not be called γυμνός. He hastened to the bank, swimming—not as Gerhard, 'miraculously walking on the water' ('miraculose super aquas ambulando'), against which Calov rightly refers to 'he cast himself into the sea' (ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν).

VERSE 8.

Meanwhile the others followed also with the ship, which at any rate (this lies in γάρ, 'for,' which states the reason

¹ Compare vol. i. pp. 91, 96.

why the others did not leave the ship) was only about two hundred cubits (this equals one-half a stadium, or three hundred feet, or about one hundred metres) distant from the land; and they drew the net with the fishes behind them.

The evangelist lays stress upon the fact that they were not far from the land. They have had Jesus near them without knowing it. Thus will Jesus, unrecognised, be near to his own in their calling, richly helpful with his power.

(2.) VERSES 9-14. *The Significant Meal.*

If the draft of fishes be symbolic, so also the second part of this mysterious twilight history has its symbolic meaning (against Meyer). And, indeed, according to what precedes, we shall have to remain within the apostolic calling.

VERSE 9.

When the disciples reach the shore with the fruit of their labour, fruit given by the Lord, they find a fire of coals, with fish lying upon it, and bread by it. For ὀψάριον ('sauce, fish, fishes') is probably a collective noun (against Bengel, Lampe, De Wette, Stier, Hengstenberg, Godet) as in ver. 13, where the article only serves to refer back. The narrative is so told that we are to see in it something that astonished the disciples. They cannot explain to themselves whence the fish and the bread came. The ancients, therefore, doubtless were right in seeing in it a miracle. Not, indeed, as if we were to think of a creation out of nothing (Chrysostom, also Grotius and Calov), but we are simply to see an illustration of the fact that the things of this world stand at Jesus' command according to need at any time; and that they are produced for him by the service of angels, compare, for example, Luke vii. 8.

When Lampe,¹ against Nicephorus, says that this miracle was wrought 'not by angels, but by the Lord himself' ('non

¹ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 726.

ab angelis sed ab ipso domino'), the contrast is one that is contradicted by the constant view of the Scriptures. When Meyer, against Lücke, denies even 'the appearance' of a miracle, seeing that Jesus could easily have had the fish given to Him by other fishermen on the shore, or could have gotten them elsewhere, he fails to perceive that we have before us the Risen One, who no longer has to do with 'strangers,' but only with his disciples, and, indeed, because glorified, therefore miraculously. The miracle is in no wise to be called 'strange' (Lücke); for what essential difference is there between the two, whether Jesus increases a few loaves for the thousands, or whether he is able to produce upon the spot bread and fish where there is none?

Yet the emphasis certainly does not rest upon the wonderfulness of the event, but upon the relation in which Jesus here appears over against his disciples. It is, however, too little to find merely the 'giver of a meal,' with Meyer: it is intended here to depict how Jesus, without needing the disciples, is able to give them food from his own resources. If the first scene represented the work of the apostolic office blessed by the Lord, this one places by its side the strengthening and the enjoyment which the love of the Lord has prepared for his own in a wonderful way. We have no right to think of the time after death (Olshausen after Augustine, Weitzel, Hengstenberg, 'the heavenly reward of faithful labour'), because we are referred to the realm of the official activity. As little are we to think of the Lord's supper (Augustine:¹ 'piscis assus Christus est passus,' 'the fish was roasted, Christ suffered').

VERSE 10.

The Lord, however, does not merely strengthen by his gift, but he also gives his servants the joy of being permitted to bring before his face as their fruit the fruit of their work which he has blessed. This is the design of the summons ἐνέγκατε κ.τ.λ. ('bring,' etc.). It is not, as Gerhard and Bengel explain it, in order that the disciples may

¹ Augustine, *Opera*, Benedictine ed., Antwerp 1700, vol. iii. part ii. col. 594 d.

perceive by the comparison that the fish upon the coals is a true fish as well as these others. Certainly no one had doubted that at all. It was broiled, and lay there ready to eat.

VERSE 11.

It is then also joy that urges Peter to draw the net at once to land, without first calling upon the others to help him. Jesus hath bidden them to bring some of the fishes, and therefore, doubtless, that they might broil some of these also. Thus doubly will the Lord feed and strengthen. Stier¹ rejects that as an indecent delay. But the fish were even counted! The two things could very well go on together at the same time. There is something striking in the exact statement of the number, one hundred and fifty-three. A variety of arbitrary trifling significations have been sought out in this number: thus, for example, it has been said that there were contained in it the heathen (one hundred), the Jews (fifty), and the Trinity (three) (Theophylact and fathers). Jerome on Ezek. xlvii. 12 appeals to the fact that some assume this number of 'kinds of fishes' ('genera piscium'), in order to find herein that 'every genus of men is drawn out from the sea of this world unto salvation' ('omne genus hominum de mari huius saeculi extrahitur ad salutem'); Bengel seems to be inclined to the same meaning. But Jerome's appeal to Oppianus—who, moreover, only belonged to the second century, and therefore was after John's time—is incorrect (compare even Lampe²). Moreover, they must first prove that the Jews were accustomed to assume this number of kinds of fish.

As Jerome, so also do Köstlin,³ and, by way of suggestion, Strauss⁴ and Hilgenfeld,⁵ see in it a figure of the heathen world which is to come to Israel, and to form with

¹ Stier, *Reden Jesu*, 3d ed., Leipzig 1874, vol. vii. p. 158.

² Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 738, note.

³ Köstlin, *Theologische Jahrbücher*, 1851, p. 195.

⁴ Strauss, *Das Leben Jesu für das Deutsche Volk bearbeitet*, Leipzig 1864, p. 414.

⁵ Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1868, p. 446; *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 718.

it the one flock under the one shepherd, x. 16. But how should the fish (or the fishes) already lying there be able to be a figure of Israel? Following Grotius, Hengstenberg recalls 2 Chron. ii. 17, where the number of the strangers ('Canaanite proselytes?') in Israel is given at 153,600, wherein it is true the 600 remain unnoticed. Others have tried to get the number by counting the value of the letters of names, and in this way have brought out either Shimeon Jonah (Egli¹), or Simeon bar Jona Kepha (Volkmar²); or as Keim,³ Shimeon (71), Jochanna (53), Kepha (29). These, however, are artificial pieces of trifling, and do not agree with the reference of the draught of fishes to the blessing of the apostolic working.

The emphasis of the account rests upon the fact that, in spite of so many great fishes,—and they delighted themselves by counting them,—yet the net did not break. Herein also the evangelist certainly sees something miraculous. In Luke v. 6 the net brake; for there the greatness of the draught was to be made strongly prominent. In our passage, on the contrary, the thing to be emphasized was the wonderful nearness and help of the Risen One in the work of the apostles in their calling. What the Lord gives his servants is not to be lost for them; compare x. 28.

VERSE 12.

He, however, is not merely wonderfully near and richly encouraging with his help, but he also gives his love to be enjoyed. The words with which he invites them to his early breakfast (*ἄριστον*) are short: *δεῦτε, ἀριστήσατε* ('come, breakfast'). He only says what is strictly necessary. The disciples do not speak at all. When it is expressly observed that *none durst* (for we are not to take *τολμᾶν* otherwise; as, for example, 'desire') *examine him* with the question, 'Art thou he?'—we perceive that the disciples doubtless had reason to ask. The external appearance of the Lord must therefore have been somewhat strange.

¹ Egli, *Theologische Jahrbücher*, 1854, p. 135.

² Volkmar, *Mose Prophetie und Himmelfahrt*, Leipzig 1867, p. 62.

³ Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 564.

They knew that it was he; but he was no longer such as he had previously been, not even such as he had been in the first appearances. He purposely was somewhat strange, so that though they had to believe in him, yet it was in spite of his visible presence; and the intercourse was no longer the old mutual one in discourse and conversation, in question and answer. This singular fellowship was as well a preparation for the time of fellowship in belief now near at hand, and a prefiguration of the same. He who believes will know that the Lord is near; he who will not believe will be able to deny his presence. But he will make his presence known in the joy of the success of the vocation, the joy he offers, and in the refreshment he prepares for his followers.

VERSE 13.

Whosoever comes to His meal, to him does He also approach. Hence it reads *ἔρχεται Ἰησοῦς* ('Jesus cometh'), seeing that nevertheless what preceded (*δεῦτε*, 'come,' namely to the meal) might make us expect that Jesus was already at the meal. It was a silent meal. Hence also there stands no *εὐχαριστήσας* ('having given thanks'); for Jesus did not pronounce the prayer of thanks (against Lampe). It is therefore not insignificant (against Baumgarten-Crusius): the meal 'was to be' silent; for such is the table-communion of Jesus and of his own in the present age. But Jesus is, as before, the father of the house: He gives the food: *τὸν ἄρτον . . . τὸ ὀψάριον* ('the bread . . . the fish'), collective as in ver. 9. We know that the breaking of the bread and the distributing of food was something characteristic for him (compare Luke xxiv. 30 f.). Hence also the table-communion was a characteristic thing for the young church (Acts ii. 42, 46), combined with the memory and the celebration of the communion of the Lord.

VERSE 14.

This appearance is designated as the third, not altogether, but that was made to the disciples—by which also such as those on the way to Emmaus are excluded. It was made 'to the disciples,' because it was a sign for all of them,

although four apostles were not present, as one had been away the first time. We have found no reason to understand other than apostles by the two not named. Paul in 1 Cor. xv. 5 ff. does not mention this appearance. But that does not make these two reports unreconcilable (against Meyer), even if *εἶτα* and *ἔπειτα* ('then' and 'after that') in the latter passage are conceived chronologically, for Paul does not intend to count up every single appearance, so that the meaning should be that Jesus had not appeared except at these times; were it so, Paul would at once have come in conflict with the gospel of Luke. In 1 Cor. xv. the point is the certainty of the resurrection of Jesus. This, however, is given by the appearances. Paul counts up as many of these as served him to express by their variety that certainty.

Hence, therefore, he before all had to name Peter the apostle of the circumcision, and the twelve, by whose certain preaching of the Risen One the church was to be founded. The twelve are named, although Judas' place was not yet supplied, and Thomas perchance was not there. Nor is a distinction made between the first and the second Sunday, just because only that point of view predominates. Upon the twelve follows the church: more than five hundred brethren at one time. Now succeed each other: James and the apostles, similarly to the former case: Peter and the twelve. There they are called the twelve as the closed number of those standing near to Jesus; here, the apostles, because of their vocation to the world of which we are to think at this appearance. For otherwise why did Paul repeat it? and that without an 'again' or the like, and with another designation? From this point alone would the purpose of Paul have been recognisable.

James and Paul are joined with the apostles, the former, as the one who remained in Jerusalem at the head of the mother-church; the latter, as the one whose peculiar vocation reached unto the most distant Gentiles (compare the somewhat differently turned explanation in Lichtenstein¹).

¹ Lichtenstein, *Lebensgeschichte des Herrn Jesu Christi in chronologischer Uebersicht*, Erlangen 1856, p. 476.

Paul's report, therefore, is not to be compared with our narrative in such an external way as Meyer compares it. The three appearances which John relates are comprehended in *ἔπειτα τοῖς δώδεκα* ('afterwards to the twelve'), because a different design predominates in the two passages.

The explanation of this appearance of Jesus has shown two things: namely, on the one hand, that it has a different aim from the three preceding appearances, which in the representation of our evangelist serve the completion of belief, that it therefore is only appended as something related to the others; and, on the other hand, that it is in itself too important to serve merely as an introduction to that which follows (thus, for example, Lücke, Baumgarten-Crusius, De Wette, Meyer). Above all, to name these events as a 'little idyllic picture' (Baumgarten-Crusius), contrasts strangely enough with the silent, mysterious meal.

(3.) VERSES 15–23. *Assignment of and View of their Vocation.*

This also is to be placed in the light of the more general signification which was proper to the first events. For the words and deeds in just this chapter are not to stand so utterly without connection side by side, seeing that elsewhere in this gospel they are bound together most narrowly.

VERSE 15.

Jesus begins with a reminder of the denial of Peter, hence with a threefold reminder (against Hengstenberg: 'in this entire intercourse of the Lord with him there is not the slightest possible reference to the denial of Peter!'), and one purposely humiliating, in order to give the disciple the desired opportunity to express his humble love. How can any one name the triple question 'somewhat playful' (thus De Wette), seeing that its deeply penetrating power reveals itself to the feelings of every one, and is also to be seen from the results, ver. 17: *ἐλυπήθη* ('he was grieved')? From this also follows that the questions were put not during and after the meal, but directly after each other (against Baumgarten-Crusius).

Jesus addresses 'Simon Peter' as 'Simon son of John' (Σίμων Ἰωάννου), not in the 'usual method of address' (Lücke, against which compare Luke xxii. 34), nor simply for the sake of solemnity (Meyer), nor even for a reminder of the lost confidence (De Wette, Hoelemann:¹ 'the rock-surname' is 'denied to him'); but, as in i. 43 (Stier, Hengstenberg) and in Matt. xvi. 17, that which is merely human is contrasted as the presupposition with that which is apostolically new. It is a 'restitutio in integrum' ('putting him in his former position'). 'Jesus asks twice with ἀγαπᾷς με ('lovest thou me'), while Peter answers merely φιλῶ ('I love'); this difference of words is certainly not undesigned, and a thing of no moment (against Grotius and Baumgarten-Crusius); it is a descending. "Instead of the love, the reverence, which is more a matter of the will, he puts the love, which is more a matter of passion." In this lies silently the prayer that Jesus also may not ask after the higher ἀγαπᾶν, the designation of love as it is due towards that which is divine, but only after the humanly easier φιλεῖν. And even the second time Peter repeats this prayer in spite of the βόσκει τὰ ἀρνία μου ('feed my lambs'). Not till the third time does Jesus yield to this. This gentle humiliation cannot be spared to the one who was before so presumptuous. But Peter humbles himself willingly.

Another humiliation lies in the 'more than these' (πλέον τούτων): a very distinct reminder of his previous confidence above all others. There is no need of proving that τούτων ('these') refers to the disciples, and is not a neuter. And, indeed, as before, so also now, Peter in the zeal of his love had distinguished himself above the others. Yet he still silently denies the πλέον τούτων, in that he leaves out the comparative in his answer, therewith also begging the Lord that He may not speak thus. Jesus at once fulfils this request, because the humiliation lying in the comparative is stronger than that other in the contrast of ἀγαπᾶν and φιλεῖν. 'Exemplum dans disciplinae ecclesiasticae' ('giving an example of ecclesiastical discipline,' Grotius).

¹ Hoelemann, *Bibelstudien*, Leipzig 1860, vol. ii. p. 75.

Yet Peter answers not with 'no,' but with 'yes,' though assenting not to the *πλέον τούτων*, but only to the *φιλω σε*, to the loving. This, however, he may confidently do, and he may also confidently appeal to the Lord's knowledge. At the same time, this appeal softens the decision which the simple 'Yes, I love thee' would show. Jesus knows it better than he himself knows it. This turn is not intended to designate the asking as unnecessary (*Lücke*), but is an expression of modesty (*Stier*).

Jesus' reply is a confirmation. The sheep are his; he does not need substitutes to lead them to pasture, but servants. He gives those whom He loves to the one who loves him. For they need loving care. Hence He speaks here of *ἀρνία*, lambs, and *βόσκειν* = 'pascere,' to feed, with the thought of nurturing.

VERSE 16.

On the second occasion—*πάλιν δεύτερον* ('again the second time') with emphasis—Jesus says *πρόβατα* ('sheep')—at least *κ* A D, against which B C have *προβάτια*—and *ποίμαινε* ('lead').

VERSE 17.

The third time (*τὸ τρίτον*) Jesus says *προβάτια*—thus A B C, against which *κ* D, *πρόβατα*. This change of words in the second and third speeches is doubtless not undesigned. It is not, however, that Jesus means different persons each time. He means the same ones, but always from a different point of view. *Ἀρνία* are the lambs, each one of which needed careful attention. *Πρόβατα* are the sheep, which make up the herd, and which need common leading; hence here *ποίμαινε*. Both points of view are combined in the third *προβάτια*: the growing sheep of the herd. Here *βόσκει* comes in again.

The attention to the separate ones, is followed by the care for the whole, the bringing up of the single one for the whole: the three essential sides of the vocation of service in the church of Jesus. We must limit ourselves to this, and not find different ages or ranks, or even periods, and

the like—for example, Bengel says on ver. 16: ‘*primum pavit Petrus tenellam ecclesiam christianam, sive agnos . . . ; in secunda periodo oves adduxit, rexit, congregavit; in tertia ecclesiam ex Iudaeis et gentibus collectam pavit, usque ad martyrium*’ (‘at first Peter fed the tender Christian church, or the lambs . . . ; in the second period he led, governed, gathered the sheep; in the third, he fed the church collected from the Jews and Gentiles, until his martyrdom’). These are three relations that hold for every man, but which may appear with different strength in different persons.

It is grievous (ἐλυπήθη) to Peter that Jesus asks him the third time, as if the Lord did not believe his word; the more grievous because he is conscious of having given, doubtless, occasion for such a lack of confidence. Hence, then, his strengthened appeal to the knowledge of the Lord, the σὺ οἶδας (‘thou knowest’), rising to πάντα σὺ οἶδας (‘thou knowest all things’): *Lord, thou knowest all things, thou perceivest that I love thee*. He does not desire therewith to declare an unlimited knowledge on the part of Jesus (Bengel in his *Harmony*, ‘omniscientia,’ ‘omniscience,’ also Baur), but only means the absolute knowledge of the heart; compare Acts i. 24, σὺ κύριε καρδιογνώστα πάντων (‘thou, Lord, which knoweth the hearts of all men’), of Jesus; against Meyer on that passage. But the lifting up of Peter’s heart contrasts only the more strongly with the humiliation by the repetition of the commission in his vocation.

If, now, in these three sentences, as we have seen, the vocation is designated in all its essential relations, so also is this vocation committed to Peter in its full extent. This committing, however, as to its form, came to pass with reference to the denial. It therefore is right that on the Protestant side (Maier also) these words have always been found to contain a ‘*restitutio in integrum*’ (‘a restoration to his former condition’) which the apostle experienced. Ποιμαίνειν is also used of the office of the presbyters, Acts xx. 28. But it is true we cannot rid ourselves of the impression that ‘something’ was attributed to this apostle

'above his fellow-apostles' (Bengel on ver. 15), even because of the fact that neither an 'again' nor an 'also' occurs, but that the words are spoken absolutely. Peter assumes from the very outset a foremost position; compare Matt. xvi. 18. For this very reason also could Jesus speak to Peter thus here; in the case of another apostle he would probably not have spoken in such a seemingly exclusive way.

Of lordship, of course, nothing is said (compare 1 Pet. v. 1-4); but it is merely Peter's historical prominent position that here comes to view, as it unmistakably shows itself in the book of Acts. As to this, and against the well-known Romish conclusions, compare Bengel's fitting words on ver. 15: '*simulque quiddam ei prae condiscipulis tribui, sed nihil a quo ceteri excludantur; nam sane etiam hi amabant Jesum c. xvi. 27. Desinat tandem hoc ad se, et ad se unum, rapere, qui nec amat nec pascit, sed depascit, per successionis Petrinae simulationem. Non magis Roma, quam Hierosolyma aut Antiochia aut quivis alius locus, ubi apostolum Petrus egit, Petrum sibi vindicare potest: immo Roma minime, caput gentium; nam Petrus erat in apostolis circumcisionis. Unum Romae proprium est, quod apostolorum, etiam Petri sanguis in ea reperietur*' ('and at the same time that something is ascribed to him beyond the other apostles, but nothing from which the others are excluded; for truly these also loved Jesus, xvi. 27. Let that one cease to appropriate this to himself and to himself alone, who neither loves nor feeds, but devours, by a simulation of the Petrine succession. Rome can no more claim Peter for itself than can Jerusalem, or Antioch, or any other place where the apostle Peter wrought: nay, Rome least of all, the head of the Gentiles; for Peter was one of the apostles of the circumcision. One thing is proper to Rome, that the blood of the apostles and also Peter's blood will be found in it').

That which in the first place was meant for Peter, served at once to cause them to perceive, both the subjective presupposition for, and also the contents of the official activity in general. Such, then, also is the case with that which Jesus says to the apostle about his death.

VERSE 18.

Verily, verily, I say unto thee, When thou wast younger, thou girdedst thyself, and walkedst whithersoever thou wouldst : when thou shalt have become old, thou wilt stretch out thy hands, and another shall gird thee, and carry thee whither thou wilt not. This announcement is not to be understood as a new proof of the assurance just given (thus Lücke), but as a promise which at the same time puts his ethical goal before his eyes. Peter followed his own will previously ; in the service of Christ it is necessary to have no will of one's own. If Peter stands foremost in the service of Christ, so also must this requisite come in him to its fullest appearance ; and that indeed only the more, the more that a self-willed way of acting was peculiar to him by nature.¹ Thus, therefore, it is exactly the self-willed Peter who at the close of his life in his vocation will be the image of the most will-less one. That is the first contrast which is aimed at. Hence the first half of the contrast is not merely a preparation for the second (against Meyer), but has as such its independent signification.

The thought, however, is clothed in a concrete figure in a prophetic manner. In his younger days ; when he was not yet in the service of Christ, he girded himself, and walked whither he would : an expression for free disposition of oneself. Jesus does not speak of the present, and we have no right to reckon it under the time of the *νεώτερος* (' younger'), as Bengel, Brückner, Hengstenberg, and Stier² do, since that devotion of will is rather founded in the present love to the Lord. In his old days, instead of his girding himself, there will be a letting himself be girded ; instead of the free walking, there will come an unfree letting himself be led. Thus evidently as *νεώτερος* and *γηράσῃς* correspond, so also do *ἐξώνυες σεαυτὸν* and *ἐκτενεῖς τὰς χεῖράς σου καὶ ἄλλος σε ζώσει* (thus with A B C, against *κ* D, which correct the singular into plurals : thus *κ* : *ἄλλοι ζώσουσίν σε καὶ ποιήσουσίν σοι ὅσα οὐ θέλεις*—evidently a

¹ Compare vol. i. p. 89 f.

² Stier, *Reden Jesu*, 3d ed., Leipzig 1874, vol. vii. p. 186.

generalizing correction, and thereby one making the sense easier), and further, *περιεπάτεισ ὅπου ἤθελεσ* and *καὶ οὔσαι ὅπου οὐ θέλεισ* (the correspondence of 'youth' and 'age,' 'girding' and 'being girded,' and 'walking' and 'being led'). Hence I can only agree with Meyer (also Godet) that *ἐκτενεῖσ τὰσ χεῖράσ σου* ('thou shalt stretch forth thy hands') does not directly designate the crucifixion (the old commentators, also Lampe, Bengel, Tholuck, Maier, De Wette, Bäumlein, Brückner, Hengstenberg, Stier, Hilgenfeld). They have to confess (for example, Brückner) that the succession of the ideas: crucifixion, girding, leading away, if brought into comparison with the reality, would have to be exactly the reverse.

The expression *ἐκτενεῖσ τὰσ χεῖρασ* does not contain the voluntary character of the suffering (against Weitzel), because by that means a figurative expression would be mingled with others that are to be taken literally. Nor is it likely that it means the binding of the hands or the submission to force (Meyer), for the former is not indicated by the contrast, and the latter is too little founded in the words in and of themselves. It is simply that he who lets himself be girded, removes his hands from his body, and stretches them out. It serves therefore merely to mark the passivity of letting oneself be girded. But if another girds him to lead him away, we know from this connection that it is done with the cord wherewith he leads him away. And if he drags him (*φέρειν*, stronger than *ἄγειν*, to take away) whither Peter wills not to go, we see that it is to the place of judgment. "*Ὅπου οὐ θέλεισ* ('whither thou wilt not') it says. Not as if Peter refused it; but it is nevertheless a will coming upon him from without, which does violence to him, to which he may indeed joyfully submit himself in so far as it is of Christ, but which is still foreign to him 'according to nature' ('*secundum naturam*,' Bengel).

The context does not lead us farther than to the announcement of a violent death. But it also does not lead us to anything short of that. Some have taken the words merely as a designation of the weakness of age (Gurlitt, Paulus), or mental hindrances in age (Olshausen), and the like; that,

however, on the one hand, is doing injustice to the signification of the prophecy, and on the other hand it is decidedly opposed by ὅπου οὐ θέλεις ('whither thou wilt not'). Bleek¹ explains that we are to understand Jesus by ἄλλος ('another'), from whom alone Peter will have to expect for his later years the direction of his activity and the equipment with the strength required for that, etc. This, however, is opposed not only by ὅπου οὐ θέλεις, but also by ὅταν δὲ γηράσῃς ('when thou shalt have become old'), which could only point to the later future, reckoned forward from that time. Moreover, by that means Jesus' thought would be generalized in an arbitrary manner, and from a prophecy be changed into a warning or the like.

If now, however, the crucifixion is not meant by ἐκτενέῖς τὰς χεῖρας, it is nevertheless striking that Peter suffered precisely the death by crucifixion, and hence it is not to be wondered at that the old commentators referred these words directly to that. The relation of this prophecy to its fulfilment is quite the same as that of the Old Testament prophecies to their fulfilment in the New Testament events. For example, in the prophecies of the virgin, or of the king who cometh to the daughter of Zion upon the foal of an ass, or of the casting lots upon the clothes, and so many similar things, always only a figurative expression is chosen, which designates the matter most fitly. In the New Testament fulfilment, since the 'thing' was to be fulfilled, it could not be fulfilled without the figurative expressions becoming real, although this was not the point aimed at in the prophecy. Hence the fulfilment of the letter in this may serve as a hint, and as a proof that the thing itself has been entirely fulfilled. Such is the case in the words before us.

The stretching out of the hands, in letting oneself be girded, is that which is characteristic for the passivity of suffering. Thus, then, seeing that the 'thing,' the death of violent suffering, is fulfilled, this characteristic letter also is fulfilled, as a token that the 'thing' prophesied has realized itself in its most entire truth. For in the stretching

¹ Bleek, *Beiträge zur Evangelien-Kritik*, Berlin 1846, pp. 235-237, note.

out of the hands on the cross the passivity of suffering is represented in a way, a more significant than which cannot well be imagined. As little as it is a chance thing for the fulfilment of those prophecies, that Jesus really was born of a virgin, etc., although this was not in the first place the thing prophesied in the Old Testament, just so little is it a chance thing that Peter suffered the death of the cross, though this also is not in the first instance prophesied by Jesus.

VERSE 19.

The evangelist therefore can rightly add: *τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν* ('this he said, signifying by what death he should glorify God'), and in this mean not merely the violent character of his death (Meyer, Godet), but the special manner of it, which he presupposes as well known. The application is the same as in the case of the Old Testament quotations in the New Testament. It is true that this is then a proof of the originality of this saying (Bleek¹). For the words do not prophesy in the first place the death on the cross, as they would do if they had only been formed or shaped upon the basis of the event or of the fable itself (against Keim²).

The martyrdom of Peter is securely witnessed to by Clement of Rome;³ and from the connection of this with what follows (*ἐν ἡμῖν*, 'among us'⁴), the testification of his martyr death at the Neronian persecution is as good as certain (also, for example, Hilgenfeld,⁵ John Delitzsch,⁶ Mangold in Bleek;⁷ compare the literature upon this in the new edition of the apostolic fathers by Gebhardt, Harnack,

¹ Bleek, *Beiträge zur Evangelien-Kritik*, Berlin 1846, p. 235.

² Keim, *Geschichte Jesu von Nazara*, Zürich 1872, vol. iii. p. 562.

³ Clemens Romanus, *Ad Corinthios* I. v. 4; *Patrum apostolicorum opera*, ed. Gebhardt, Harnack, Zahn, fascic. i. part i. 2d ed., Leipzig 1876, pp. 12-14.

⁴ *Ibid.* I. vi. 1; p. 16.

⁵ Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1873, p. 353 ff.; *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, pp. 351, 621.

⁶ Johannes Delitzsch, *Studien und Kritiken*, 1874, pp. 213-260.

⁷ Mangold in Bleek, *Einleitung in das Neue Testament*, 3d ed., Berlin 1875, p. 654 f.

and Zahn¹). Whether or not Peter, as Origen (in Eusebius²) reports, was crucified with his head downwards, may be left undecided. For his death by crucifixion itself our passage is the earliest testimony (Tertullian,³ compare also Hilgenfeld⁴). If 2 Pet. i. 14 referred to our passage, as most of those assume who place the second epistle of Peter in the second century, then that would be a testimony for our passage. But the presupposition is more than doubtful.

Jesus therefore in these words indicates with what death Peter will praise God: this later martyrological use of *δοξάζειν τὸν θεόν* ('to glorify God'; Grotius: 'magnificus martyrii titulus,' 'magnificent title of martyrdom'; see Suicerus;⁵ compare also Phil. i. 20; 1 Pet. iv. 16; Acts v. 41) certainly arose from the passage before us (Baumgarten-Crusius, Brückner, Meyer, against Lücke). When Jesus now adds: *ἀκολουθεῖ μοι* ('follow me'), this must have a reference to that fact. These words, therefore, are not void of signification, as if Jesus wished to say something further to Peter (Tholuck, even Bengel in part); nor are they thus indefinite: follow me as a new disciple (Baumgarten-Crusius); nor are they to be understood of a following Him in His office as 'teacher of the world' (*διδάσκαλος τῆς οἰκουμένης*, Chrysostom, Theophylact, and later commentators); nor 'are they to invite to a special conversation' (Godet). Instead of all this, we are to think of the following in the martyrdom. It is true that *ἀκολουθεῖ μοι* is in the first instance demanded as an external following, but this is only meant as a figure of that other following (thus also Stier, Brückner, Bäumlein, Hengstenberg). The external event is to be so conceived that Jesus then desired

¹ *Patrum apostolicorum opera*, fasc. i. part i. 2d ed., Leipzig 1876, pp. 14, 15.

² Eusebius, *Historia ecclesiastica*, III. i. 2; *Opera*, ed. Dindorf, Leipzig 1871, vol. iv. p. 84.

³ Tertullian, *Scorpiace*, 15; *Opera*, ed. Oehler, Leipzig 1853, vol. i. p. 535; *De praescriptione haereticorum*, 36; *Opera*, ed. minor Oehler, Leipzig 1854, p. 574.

⁴ Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1875, p. 273.

⁵ Suicerus, *Thesaurus ecclesiasticus*, 2d ed., Amsterdam 1728, vol. i. col. 949, *sub voce* *δοξάζω*.

at once to withdraw into invisibility, so that Peter would of himself have been pointed to the symbolic significance of his following.

The following of Jesus in martyrdom: that is the one side of the goal of their vocation, which side Peter represents.

VERSE 20.

Peter has a right to venture to follow Jesus, because of Jesus' words. Should not the beloved disciple also have this right by reason of the love of Jesus? He therefore likewise follows after, though unbidden. Jesus had not already, during the conversation with Peter, departed from the other disciples (for example, Meyer), but only does it at the words ἀκολουθεῖ μοι. Otherwise he could not have spoken so. Then that other disciple follows after. He is characterized as the one: *whom Jesus loved*, xiii. 23, *who also leaned*, namely with his head (referring to xiii. 25—ἐπι-πεσὼν . . . ἐπὶ τὸ στήθος, and therefore not: lay at the table, thus commonly), *upon his breast at the* (well known, 'insigni illa,' 'that distinguished one,' Bengel) *supper, and said*, etc. This is not intended to give the reason for 'the following jealous question' of Peter's (Meyer), but, as the position of the words shows, for John's going after him (Bengel, Godet). Why should this one not also come under consideration, if there be a question about a peculiar fate in their calling? His following therefore is a silent question: ἐγὼ δὲ τί, *scilicet* ἔσομαι ('and I, what shall I be'), that is a question as to his fate in his calling, with which he shall serve his Lord and glorify Him. But he only hints at this question by his action.

VERSE 21.

Peter notices it, and understands it. What wonder then that he, in his hasty way, expresses what the other wishes to say, and does not say.¹ We are not to make curiosity out of this (for example, Bengel), nor are we to hear 'the tone of jealousy' in the question (Lücke, and often), nor is

¹ Compare vol. i. pp. 91, 94 f.

the matter bettered if we find the question 'half-curious half-jealous' (Weitzel¹). For neither 'a certain envious glance at the milder fate of John' (Olshausen), nor jealous denial of a share in his own fate (thus often), will suit at all for the tender mood which we must here presuppose for Peter; compare ver. 17.

Since Baur's time, it has become among his followers almost a settled axiom, that as the gospel in general, so also this closing chapter, serves the anti-Petrine tendency, to contrast the Asia Minor apostle, John, with the apostle of the Roman church, and display his superiority over the latter. Thus, Baur,² Schwegler,³ Zeller,⁴ Strauss.⁵ To this was then added an anti-Jacobite purpose, in order to split up the strictly Jewish 'triumvirate of apostles,' in which, it is true, instead of the apostle James, the later one, the brother of the Lord, must be supplied; Strauss,⁶ Hilgenfeld,⁷ Volkmar, Scholten,⁸ Keim.⁹ In contrast, indeed, with this, Köstlin¹⁰ found that the appended narrative is meant to be a concession towards or a flattery of the Roman primacy. One is as petty and absurd as the other. Neither one needs a serious refutation.

The truth is, that this evangelist (like the other) likes to emphasize the fact that Peter was the foremost among the disciples, and with this agrees the circumstance that he

¹ Weitzel, 'Das Selbstzeugniss des vierten Evangelisten über seine Person,' *Studien und Kritiken*, 1849, p. 613.

² Baur, *Kritische Untersuchungen über die kanonischen Evangelien*, Tübingen 1847, p. 320 f.

³ Schwegler, *Der Montanismus und die christliche Kirche des zweiten Jahrhunderts*, Tübingen 1841, p. 283; *Das nachapostolische Zeitalter in den Hauptmomenten seiner Entwicklung*, Tübingen 1846, vol. ii. p. 355.

⁴ Zeller, *Theologische Jahrbücher*, Tübingen 1847, I.

⁵ Strauss, *Leben Jesu*, Tübingen 1835, vol. i. p. 623 ff.

⁶ Strauss, *Das Leben Jesu für das Deutsche Volk bearbeitet*, Leipzig 1864, p. 420 f.

⁷ Hilgenfeld, *Die Evangelien*, Leipzig 1854, p. 335 f.; *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 714.

⁸ Scholten, *Das Evangelium nach Johannes*, translated by H. Lang, Berlin 1867, p. 382.

⁹ Keim, *Geschichte Jesu von Nazara*, Zürich 1871, vol. ii. p. 220 f.; vol. iii. (1872), p. 565.

¹⁰ Köstlin, *Theologische Jahrbücher*, Tübingen 1850, 2, p. 293.

likes to put the beloved disciple with him.¹ Here Peter is specially distinguished both by the emphatic commission of office, and by the future of martyrdom (recalling xiii. 36). For this very reason it is not jealousy, or 'the genuine deutero-Johannean contest for rank between the two prominent apostles' (Hilgenfeld²), but sympathy for his companion (also Chrysostom), which occasions his question: *κύριε, οὗτος δὲ τί;* ('Lord, and this man what?'). But it is not the feeble unapostolic care, whether then John will not have an easier lot (against Lange). It is, whether Jesus may not have also a word for this one, who stands indeed so near to him, which will determine for him a peculiar future in his vocation (Lampe³), whether He will not also bid him to follow, or the like.

VERSE 22.

It is true that Jesus thrusts the question back with *τί πρὸς σέ;* ('what is that to thee?'), but it does not need on that account to have been put for 'a blameworthy reason' (against Stier,⁴ Meyer). Jesus merely reproves the uncalled-for troubling himself about the fate of this other one; on the contrary, Peter is to do what he is bid. There is even a false sympathy; in contrast to that, Peter is referred to his vocation. But Jesus does not dismiss the question without at the same time giving it an indirect answer, which then serves also for John,—Bengel says: *ἐάν*: 'nunquam dominus amicis quamlibet inepte rogantibus meram dedit repulsam, quare ne hic quidem severitate mera reprimat Petrum, sed aliquid benigne subinnuit . . . αὐτόν: sic Johanni ad quaerendum minus prompto, sed tamen quaerere optanti indicatur quid ei futurum sit. Minus curiosis plus revelatur' ('if: the Lord never gave a mere rebuff to his friends asking, however unsuitably; wherefore he does not

¹ Compare vol. i. p. 95.

² Hilgenfeld, *Historisch-kritische Einleitung in das Neue Testament*, Leipzig 1875, p. 718.

³ Lampe, *Commentarius . . . evangelii secundum Joannem*, Amsterdam 1726, vol. iii. p. 759.

⁴ Stier, *Reden Jesu*, 3d ed., Leipzig 1874, vol. vii. p. 197.

even here repress Peter with mere severity, but graciously suggests something . . . him: thus he points out to John, less ready to ask, but desiring to ask, what would happen to him. To the less curious more is revealed'),—or rather he does not give it first, but lets it be perceived in His action. For when He now goes away with Peter, without bidding the other to come with Him, and thus leaving him behind, that is as significant for John as the going with Him was for Peter. Peter, therefore, is to be satisfied with this silent utterance of will, and is not to make it an object of special asking, but rather to make the word that applies to him the object of his action.

Μένειν ('to stay') must therefore, in the first instance, be understood externally. It does not refer to the fact that John, as the more calm, over against the more hasty Peter, remained so quietly in the ship with the other disciples, and with these drew the net full of fishes gently to the shore,—a figure of his calm remaining up to the end of the apostolic age, and perhaps of a miraculous sympathy in the fate of the church until the end of the present economy of God,—as Godet singularly supplies the thought. For the previous remaining in the vessel, in contrast with Peter's hurrying to the shore, lies much too far back to be present to the thoughts here.

The *μένειν* forms the contrast to *ἀκολουθεῖν* ('to follow'). Peter is to follow Him,—externally, but symbolically,—John is to remain there, likewise externally, but also symbolically. In *ἐάν* . . . *θέλω* ('if I will') lies a quite determined *θέλω* ('I will'; Hengstenberg, Bengel: *θέλω*, 'potestas Jesu in vitam et mortem suorum,' 'I will, the power of Jesus unto the life and death of his own'), that John remain, namely, upon the spot. Jesus has, indeed, also not bidden the others to come with him, and thus has left them behind. But yet the leaving is in a peculiar manner significant for John, the one who stands nearest to Jesus; as the apostolic vocation above was referred to Peter in a special way. Thus, then, John is here particularly brought into view, and the external remaining is applied for him symbolically; Bengel: 'remanere in terra. Contra mortui,

ἀπελθόντες, qui decessere' ('to remain on earth. On the other hand, the dead, those who have departed').

Jesus says: *until I come*; and not: until I come back again with thee; for he was not intending to take a walk with Peter, and then return. As little as a long-continuing external following was meant in Peter's case, just so little was a long-lasting external waiting for Jesus meant in John's case. What that former direction desired for him Peter could know: he only needed to think of the way of the Lord—the way the Lord had gone. Thus also could John know what the remaining until the coming of the Lord was to mean for him; he need only think of the prophesied future of the Lord. This, then, he is to wait for.

If this be the case, then 'long life,' 'natural death,' 'that he should see the victory of the cause' (Baumgarten-Crusius), do not satisfy the words of the Lord. Long life and natural death did not appear in themselves, to a Christian of the earliest times, a peculiar advantage. How could they from that thought have come to an οὐκ ἀποθνήσκειν ('not dying')? Moreover, the 'victory of the cause' to such a one read only: return of the Lord. We shall therefore also not have to think of the taking home in death (for example, Olshausen, Ewald¹), for which they appeal to xiv. 3. We have seen that that passage is to be understood differently. Besides, that would hold for Peter as well as for John. If they thought of the second coming of Christ, the opinion could at that easily arise that he would not die,—not because they thought the second coming near at hand (thus Lücke), but just because they did not any longer think it near at hand. They had already perceived that that coming would delay a long time.

John rejects this misunderstanding, and says therefore that he will die, and nevertheless again that Jesus has ordered him to remain till He come. What else does that mean than to give us to understand that Jesus has come? But we know that the event with which the coming of the

¹ Ewald, *Die Johanneischen Schriften übersetzt und erklärt*, Göttingen 1861, vol. i. p. 426.

Lord to judgment began is the judgment upon Israel and Jerusalem. So far, therefore, from rejecting (Meyer) the interpretation of this coming for the sake of the second coming which Jesus means, we are rather to consider the two as coinciding (Hengstenberg, Bengel), even though Grimm¹ calls this an arbitrary and fantastic explanation. These words, accordingly, are not merely the bare prediction: John will survive the year 70 A.D.; but a prophecy: he will see me come.

This is fulfilled, not simply by the objective fact that Jesus has come, or rather has begun to come, in the judgment over Israel, but fully only in that now also John has beheld in these events the coming of the Lord. But the judgment upon Israel is a coming of the Lord only because it is a beginning which completes itself in the second coming. He alone, therefore, sees the coming of the Lord in that event, who has learned to consider and to understand it in this connection, and who in consequence from that point looks forth to the final coming of the Lord. This now is the case with no one more than with the writer of the Revelation. Some think that the Revelation, therefore, is directly intended (Ebrard²), or that it is also intended (Bengel: 'vastationem Hierosolymorum continuo excipit tempus domini venientis, quem adventum Johannes in apocalypsi describendum nactus est. Petro crux, Johanni apocalypsis illa magna per aenigma hoc loco promissa est,' 'the time of the coming of the Lord follows continuously upon the destruction of Jerusalem, which advent John has attained the description of in the Revelation. The cross is promised to Peter, and that great revelation to John by the enigma in this place; ' Stier,³ Hengstenberg). Yet the Revelation is only perhaps included in this, in so far as the coming of the Lord in the judgment upon Israel had really only become such to the apostle by means of the revelation-like knowledge which he has laid down in the Revelation (Bengel:

¹ Grimm, *Zeitschrift für wissenschaftliche Theologie*, 1875, p. 271.

² Ebrard, *Wissenschaftliche Kritik der evangelischen Geschichte*, 3d ed., Frankfort-on-the-Main 1868, p. 768.

³ Stier, *Reden Jesu*, 3d ed., Leipzig 1874, vol. vii. p. 205.

‘cuius prora ac puppis est frequens illud ac solemne: venit, venio, venito,’ ‘whose prow and stern is the frequent and solemn: he comes, I come, let him come’). As, therefore, the *ποιμαίνειν* (‘lead’) above held good for all the apostles, but especially for Peter, so also here the *ἔρχεσθαι* (‘come’) held good for all who should survive it (compare Matt. xvi. 18), but especially for John.

I have here understood the words *ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι* (‘if I will that he remain until I come’) as if the Lord really intended this, although it reads *ἐάν*, and not *εἰ* . . . *θέλω*. Many (for example, Weitzel¹) have read in this that Jesus ‘by no means, as it is in part conceived by believers, categorically predicted an actual survival of the second coming’ for John. Thus, for example, even Meyer (similarly Lücke, Tholuck) finds the point in the fact that they have in an unjustifiable manner made a ‘dependent’ clause to be a ‘categorical decision;’ whereas they should have left to the experience of the future the occurrence of the case supposed in *ἐάν* *θέλω*. But then Jesus would not have predicted anything at all, and the whole would be a scarcely dignified play upon words (Godet, Hilgenfeld²). And it is impossible to see how in that case the words promise ‘a long life and labour’ (Weitzel), unless an appeal be made in an unjustifiable way to xiv. 3. Moreover, as we have seen, *μένειν ἕως ἔρχομαι* (‘remain till I come’) and *οὐκ ἀποθνήσκειν* (‘not die’) are two quite different things; and even from this would result the developed understanding of *ἔρχεσθαι* (‘to come’). The form of the expression: *ἐὰν θέλω* . . . is explained simply by the fact that Jesus, in that he goes away, is on the very point of manifesting this intention of his will in reference to this other disciple.

VERSE 23.

Jesus’ words about John had been misunderstood in the Christian church, in so far that *the saying* arose and *went abroad* (*ἐξήλθεν*, compare Matt. ix. 26): *that disciple doth not die*, but will survive the final coming of Christ. Such

¹ Weitzel, *Studien und Kritiken*, 1849, p. 625.

² Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1875, p. 272.

an opinion could scarcely have formed and fixed itself unless John had reached an uncommonly great age. The evangelist puts aside this misunderstanding, by placing at its side as something different the very words of Jesus in their exact expression. Does he do this in order to free Jesus' words from this misunderstanding, so that when, as perchance was to be expected from his great age, he soon died, Jesus' words should not appear as having failed to be fulfilled (for example, Weitzel¹)?

Or does this appendix perhaps, or at least the latter half of it, serve directly this special purpose—as Meyer makes John write 'chapter xxi. 1-24, some time after the completion of his gospel, as a supplement to the book, in order to give an authentic historical explanation of the fable in ver. 23'? It is, however, difficult to conceive why the evangelist should add to a book of such a universal character as his gospel is, such a special piece of narrative, one important only for the moment, even though he only added it as an appendix. Rather is the case with this misunderstanding the same as the case with the misunderstandings in the gospel in general. The removal of them is not the aim, but only stands in the relation of service to Jesus' words.

In the first instance, it is indeed the disposing of a misunderstanding; and this attempt to remove the misunderstanding requires that John be still alive, so that they could still cherish that singular opinion; for after his death this resulted as a matter of course, and the explanation was not necessary (against Weizsäcker, Keim). For to assume, with Hilgenfeld,² that after John's death they changed the originally categorical sounding words into conditional ones, in order to be able to explain its non-fulfilment, is to proceed in quite too arbitrary a manner with the report. So far as we know, it has occurred to no one to suppose that the narrative pays respect to the later fable of the slumbering and breathing of John in the grave.

The explanation given here, however, serves a more general aim. Beside the word to Peter about ἀκολουθεῖν

¹ Weitzel, *Studien und Kritiken*, 1849, p. 625.

² Hilgenfeld, *Zeitschrift für wissenschaftliche Theologie*, 1875, p. 273.

(‘following’) is placed that concerning John about μένειν (‘remaining’), and by the rejection of that misunderstanding it is put in the right light, in order to sketch the position of John in his vocation over against Peter’s vocation, and thereby to characterize in general the other essential side of the service in this vocation. To follow Jesus upon the way of martyrdom, and to await his future in testimony to it: such is the twofold task of the service in their calling. The latter side stands independently by the side of the former. The former side is not to ask, what may be the martyrdom with which the latter is to glorify the Lord. To such a question serves as an answer: *ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;* (‘if I will that he remain until I come, what is that to thee?’). Hence the evangelist closes with these words, and that in this completeness of rendering with *τί πρὸς σέ;* (‘what is that to thee?’) (A B C, against the omission in \aleph).

If the evangelist added an appendix to his gospel, what event of the life of Jesus could be more suitable than one which opened out such a view of the future of the time and work of the calling of the church? And wherewith could he close this appendix better than with this characterizing of the twofold nature of the official service of the church? For what he here teaches of that service had come to be understood in the course of the apostolic age, as the one part of the servants of the Lord had found the witness-death, and the other part had survived the beginning of the judgment. From that course it was perceived that the beginning was not at once also to be the end, and therefore that their calling henceforth was to be to wait, in a patient expectation of the perfected future, upon the ground of the understanding of that future which had been given to the church by the Revelation of Jesus Christ.

Such knowledge and its display could be represented better by nothing else than by the special fate of the two foremost apostles among the twelve, of whom the one was the apostle of the beginning of the apostolic time, the other the apostle of the end of it (Bengel: ‘Petrus et Johannes, ille fundamentum, hic coronis,’ ‘Peter and John, the former

the foundation, the latter the crowning ornament'). For this very reason had Jesus spoken this twofold word, and directly concerning these two. The Spirit, moreover, which was to lead into all truth, has also revealed the signification of these words in the course of time.

Herewith the evangelist closes. A testimony from the church of Ephesus follows upon his to confirm it.

TESTIMONY FROM EPHEBUS.

VERSE 24.

It is true that Meyer regards ver. 24, and that Hoelemann and Hengstenberg regard ver. 25 also, as Johannean. But the former as well as the latter is to be declared not to be from the evangelist. The Johannean composition of ver. 24 is contradicted by the plural *οἶδαμεν* ('we know;') for it is unquestionable that this cannot, with Chrysostom, Theophylact, and Paulus, be separated into *οἶδα μεν*, 'I know') in connection with the third person *ὁ μαρτυρῶν* and *ὁ γράψας* ('he that testifieth' and 'he that wrote'). Meyer (also Hoelemann and Hengstenberg) explains the plural by the fact that gazing at his readers he 'thought,' and therefore also 'wrote,' communicatively. But that does not make any more endurable the difficulty that the evangelist should speak of himself at the same time in the first and in the third person (compare also Beyschlag¹), and that in such a way that in the first person he combines himself with others, as he could not combine himself for this purpose. For the readers know that his testimony is true, in a different way from that in which he knows it; they, through the apostles, and from the testimony of the Spirit; he, upon the basis of eye-witness.

Hence Weitzel² explains the plural from the 'agreeing testimony of the eye-witnesses,'³ so that it would be analogous to *ἐθεασάμεθα* ('we beheld,' i. 14). But there could hardly have been one or more of the eye-witnesses of Jesus to be found at Ephesus in the 'last decade of the apostolic

¹ Beyschlag, *Studien und Kritiken*, 1875, p. 473.

² Weitzel, *Studien und Kritiken*, 1849, pp. 578-638.

³ *Ibid.* p. 628.

age,'¹ with whom John could in this way combine himself,—and living men must have been meant, since it was a question of confirming an announcement lying before them, so that we may not appeal to 1 John i. 3. And aside from that, what we have objected to Meyer's view holds against this.

If, now, ver. 24 be a conclusion added by another hand, both the fact of and the reading of the concluding remark betray an authority which could advance with its testimony as an addition to that of the apostle. And the point in the first place is not the internal, dogmatical truth, but the historical truth of the Johannean testimony. Its confirmation (οἶδαμεν) therefore presupposes such as were in a position to be able to give it, either by reason of eye-witness or by means of further apostolic testimony, with which they could compare John's. We therefore, doubtless, should think of the elders of the Ephesian church, into whose hands John first entrusted his book and this appendix (Tholuck, Godet). In these closing words they added signature and seal.

For their own church this was not necessary. But it might well appear serviceable when the book was imparted to other churches. And this indeed must still have taken place during the life of the apostle, as we may perceive from the present μαρτυρῶν ('testifieth') in distinction from the aorist γράψας ('wrote') (for example, Meyer, Brückner). His verbal testimony still continues, but he has already written (γράψας) the gospel (ταῦτα, 'these things'). For the one to whom the last word belongs is also the author of the gospel (οὗτός ἐστιν . . . ὁ γράψας . . ., for we are to read ὁ γράψας, with B D, against & A C). And what he here testifies in the book is truth (αὐτοῦ ἡ μαρτυρία, B C D, with αὐτοῦ in front; more emphatic than ἡ μαρτυρία αὐτοῦ, & A).

VERSE 25.

The case with this closing verse is more doubtful. Calov, Bengel, Weitzel, Hoelemann, and Hengstenberg do

¹ Weitzel, *Studien und Kritiken*, 1849, p. 625.

indeed consider it also to be Johannean. But even the whole fashion of it contradicts this supposition. For although it is not so absurdly hyperbolical as it is commonly said to be (for example, Meyer), yet it is lacking in that calm moderation that we are justified in expecting, and there is something superabundant about it, such as does not occur elsewhere in the gospel in this manner. Even though some, following Grotius' example, appeal to the use of *κόσμος* ('world'), xii. 19, it is a very different thing to speak of the world in the sense of the multitude of men, as we also are accustomed to do, and to speak of it in the sense of the extension in space; for thus is it to be taken here (against Augustine, Calvin, Bengel: *χωρῆσαι*, 'non de capacitate geometrica sed morali accipiendum est,' 'to contain, is to be taken not of geometrical, but of moral capacity'). To this must be added the non-Johannean periodological structure,¹ and the non-Johannean singular *οἶμαι* ('I think'). Others, like Meyer, who consider ver. 24 Johannean, hence declare ver. 25 to be an 'apocryphal conclusion.' Tischendorf in his eighth edition leaves it altogether out, but on too little authority (Σ and several scholia, while all other uncial manuscripts have it).

It is therefore an enthusiastic conclusion from the same hand which also added ver. 24. *There is, however, also much else that* (ἀ, with Σ B C, instead of ὅσα, 'quotquot,' Meyer) *Jesus* (D: Christ Jesus) *did* (b adds: 'quae non sunt scripta in hoc libro,' 'which are not written in this book'), *which if it were written each thing by itself, even the world, I think, would not contain the books which would* (then) *be written.* The writer glances over the entire wealth of Jesus' human life. Hoelemann,² it is true, thinks that these words embrace the pre-terrestrial and super-terrestrial working of the Logos from the beginning of the world, so that they open out unending perspectives towards the previous and the then present time—'back to the divine *ποιῆσαι τοὺς αἰῶνας* ("making the worlds") by the Son.' Aside from everything else, this view is refuted by

¹ Compare vol. i. p. 36 f.

² Hoelemann, *Bibelstudien*, Leipzig 1860, vol ii. p. 79 ff.

a reference to *ὁ Ἰησοῦς* ('Jesus'), as used instead of *ὁ υἱός* ('the Son'), or *κύριος* ('Lord'), or the like. For what Hoelemann has found of parallels with the prologue—so that only thereby the symmetrical structure of the gospel completes itself—is far-fetched.

The gospel connects with eternity; but what it reports is the history of the saving life of Jesus, a history that came to pass upon earth. But this history is so rich—we are to think not merely of the *σημεῖα* ('signs'), but of the entire saving life of Jesus—that it is in consequence impossible (this fundamental statement lies in *ἄτινα*, 'utpote quae,' 'which namely') to describe it *καθ' ἑν*, piece by piece. The world would not even hold the books that then must be written. For every single historical moment of the life of Jesus was of unending contents, so that there would be infinitely much to say of it, to bring it completely to representation and view. They therefore would never have done with it (similarly Hengstenberg, Godet). This indeed presupposes that the reporter treats the material with a certain freedom, so as to bring the internal fulness to full representation by a many-sided development of its various points. The space in the world would not suffice, if one wished thus to discuss on all sides the contents of the life of Jesus, and shape it in writing.

That is indeed extravagantly spoken, even though modified by *οἶμαι* ('I think,' Bengel: "'opinor," hoc verbo mitigatur amplificatio,' "'I think," the amplification is modified by this word'). But the extravagance is one that has its foundation in enthusiasm of feeling for the greatness and fulness of Jesus. Thus speaks one who, like John, probably by means of John himself, has seen in the man Jesus the absolute fulness of that which is divine become real in an earthly way, and temporal; one who could say with the evangelist in truth: we beheld his glory; a glory as of the only-begotten of the Father, full of grace and truth.

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